THE

CHRISTIAN OBSERVER.

No. 59.] *NOVEMBER*, 1806. [No. 59. Vol. V.

Religious Communications.

SKETCHES OF THE REFORMATION, NO. XVII.

BISHOP HOOPER.

IN the number of the Christian Observer for April last (p. 206) I have given a short account of this martyred prelate, together with a declaration of his faith respecting the CHURCH and JUSTIFICATION, and to these I beg to refer the reader.

Some farther particulars respecting his character may be necessary, in order to give the due weight to his testimony. *Fox*, who appears to have known him personally, states him to have been an eloquent preacher, earnest in his doctrine, perfect in the Scriptures, and indefatigably laborious; and that his Sermons were usually directed to the correction of sin, the exposure of the iniquity of the world, and the corrupt abuses of the Church. "His life," he adds, "was so pure and good, that no kind of slander (although divers went about to reprove it) could fasten any fault upon him." As a bishop, "so careful was he in his cure, that he left neither pains untaken, nor ways unsought, how to train up the flock of Christ in the true word of salvation, continually labouring in the same." Hooper "abhorred nothing more than gain, labouring always to save and preserve the souls of his flock. No father in his household, no gardener in his garden, nor husbandman in his vineyard, was more occupied than he in his diocese amongst his flock, going about his towns and villages in teaching and preaching to the people there." But "though he bestowed the most part of his care upon the public flock of Christ, for the which also He spent his blood, yet there lacked no provision in him to bring up his children in learning and good manners." Every where he kept one religion in one uniform doctrine and integrity: so that if you entered into the bishop's palace, you would suppose yourself to have entered into some church or temple. In every corner thereof there was some smell of virtue, good example, honest conversation, and reading of Holy Scriptures. There was not to be seen in his house any rioting or idleness; no pomp at all, no dishonest word, no swearing could there be heard. As for the revenues of both his bishoprics (Gloucester and Worcester) he pursed nothing, but bestowed it in hospitality." "Every day his manner was to have to dinner a certain number of poor folk by course, who were served by four at a mess, with whole and wholesome meat; and when they were served, being before examined by him or his deputies, of the Lord's prayer, the articles of their faith, and the ten commandments, then he himself sat down to dinner, and not before."

There is however a circumstance to be mentioned of this prelate, which will detract in the judgment of many from the weight of his authority: I mean that he should have been so pertinaciously opposed

to the use of the appointed form for the consecration of bishops, and of the dress which it was then customary for bishops to wear. And surely, whatever credit may be given him for tenderness of conscience on these points, it will not be contended that they form grounds on which men of enlarged minds and sound understandings would now think it right to hazard the peace and unity of the Church. Hooper probably did not foresee the effect of his own scrupulosity: he may be considered as the father of puritanism; in other words, of nonconformity.

Hooper has left little behind him, besides what has been noticed in a former number of these sketches, from which his views on contested subjects of theology can be deduced with any precision. A few extracts, however, from such of his sayings and letters as are preserved by Fox, will serve to shew the complexion of his sentiments, and the general spirit of his religion.

To one who endeavoured to prevail upon him to recant, in order to save his life, he replied, "Death indeed is bitter, and life is sweet: but, alas, consider that the death to come is more bitter, and the life to come is more sweet. Therefore for the desire and love I have to the one, and the terror and fear of the other, I do not so much regard this death, nor esteem this life, but have settled myself, through the strength of God's holy spirit, patiently to pass through the torment and extremities of the fire now prepared for me, rather than to deny the truth of his word, desiring you and others, in the mean time, to commend me to God's mercy in your prayers."

In a letter sent to his wife, soon after his apprehension, he thus writes, "Our Saviour Christ saw that the greatest part of the people would contemn and neglect whatsoever true doctrine and godly ways should be shewed unto them, or else receive and use it without any profit to their souls at all, not caring whether they lived as they were commanded by God's word or not; but would think it sufficient to be counted to have the name of Christian." "And as these men wilfully and voluntarily reject the word of God, even so God most justly delivereth them into that blindness of mind, and hardness of heart, that they cannot understand, nor yet consent to any thing that God would have preached, and set forth to his own glory, after his own will and word: wherefore they hate it mortally, and of all things most detest God's holy word. And as they cannot, nor will not come to Christ, to be instructed by his holy word, even so can they not abide any other man to be a Christian man, and to lead his life after the word of God, but hate him, persecute him, rob him, imprison him, yea and kill him, if God suffer it." "But let God's adversaries do what they list; whether they take life or take it not, they can do us no hurt: for their cruelty hath no farther power than God permitteth them; and that which cometh unto us by the will of our heavenly Father can be no harm, but rather gain, wealth, and felicity. That the spirit of man may feel these consolations, the giver of them must be prayed unto for the merits of Christ's passion: for it is not the nature of man that can be contented, until it be regenerated and possessed with God's spirit, to bear patiently the troubles of the mind or of the body. When the mind and heart of a man seeth on every side sorrow and heaviness, and the worldly eye beholdeth nothing but such things as be troublous, and wholly bent to rob the poor of that he hath, and also to take from him his life: except the man weigh these brittle and uncertain treasures that be taken from him, with the riches of the life to come; and this life of the body with the life in Christ's blood; and

so for the love and certainty of the heavenly joys contemn all things present; doubtless he shall never be able to bear the loss of goods, life, or any other thing in this world." "Use in trouble the eighty-eighth psalm, wherein is contained the prayer of a man who was brought into extreme anguish and misery. And although he felt in himself that he had not only man, but also God angry with him, yet he by prayer humbly resorted unto God, as the only port of consolation; and in the midst of his desperate state of trouble, put the hope of his salvation in him whom he felt his enemy. Howbeit, no man of himself can do this, but the spirit of God that striketh the man's heart with fear, and prayeth for the man stricken and feared with unspeakable groanings. And when you feel yourself, or know any other oppressed after such sort, be glad; for after that God hath made you to know what you be of yourself, he will doubtless shew you comfort, and declare unto you what you be in Christ his only son: and use prayer often, for this is the means whereby God will be sought unto for his gifts." "Blessed is that man in whom God's spirit beareth record, that he is the Son of God, whatsoever troubles he suffer in this troublesome world."

In another letter, after expressing his forgiveness of his persecutors, and his earnest wishes for their salvation, he observes, "I have made my reckoning, and fully resolved myself to suffer the uttermost that they are able to do against me; yea death itself, by the aid of Christ Jesus, who died the most vile death of the cross for us wretches and miserable sinners. But of this, I am assured that the wicked world, with all its force and power, shall not touch one of the hairs of your head, without leave of our heavenly Father, whose will be done in all things: if he will life, life be it: if he will death, death be it. Only we pray that our wills may be subject unto his will." (Fox's Acts, vol. iii. p. 119—134.)

Q.

To the Editor of the Christian Observer.

As your correspondent H. T. seems (at least indirectly) to solicit some further observations on 1 Tim. vi. 10. I beg leave to suggest to him that πανίων των κακων may be properly enough translated by *omnigenûm malorum*, or, (to use a phrase frequently adopted by the translators of the Bible) *all manner of evil*. Our Saviour went about, healing πασαν νοσον και πασαν μαλακιαν, *all manner* of sickness, and *all manner* of disease. It is declared that πασα ἁμαρτια και βλασφημια, *all manner* of sin and blasphemy shall be forgiven, &c. If it should be objected that in these passages the article is omitted, and that the adjective is in the singular number, we will then refer to St. Mark's words in the parallel passage, viz. πανία τα ἁμαρτηματα. Here we have both the adjective in the plural number, and the article inserted; yet the meaning undoubtedly the same. And the like use of the word is frequent in classical writers.

I can therefore see no reason why the Apostle's assertion concerning the love of money may not be considered, as I believe it usually has been, as an apophthegm. To confine it, as H. T. would do, to certain evils before mentioned, is, I think, to contract the meaning of the inspired writer.

But what then does the Apostle assert concerning the love of money? Not, surely that *all* the evils in the world are to be traced to this as their source; but, that there is *no kind* of evil, to which the love of money, when indulged, may *not* eventually lead.

As to any difficulty in the present translation, I really do not see it. Hundreds, I should imagine, who know nothing of the original, understand the passage in the sense

now given, viz. that the love of money is productive of *all sorts* of evil.

M. T. H.

To the Editor of the Christian Observer.

I UNDERSTAND that the use of the word χειροτονησαντες by St. Luke, in Acts xiv. 23, is urged by some of our dissenting brethren, as an argument to prove the appointment of ministers to have been by the suffrages of the people, signified (as the original word, they contend, denotes) by the extension of the hand. That χειροτονεω might originally have this signification, I am not inclined to doubt: but, as Dr. Doddridge allows, Hammond has learnedly shewn that the word in some cases signifies to constitute or appoint to an office, where there could be no voting at all. And it is remarkable enough that the only passage in St. Luke's writings, besides that under consideration, where the word or its compound occurs, is precisely of this description. It is in a case, where there could not be any suffrage at all. I refer to Acts x. 41, where the risen Saviour is declared to have been openly shewn, not to all the people, but to witnesses *chosen before of* God, προκεχειροτονημενοις υπο τυ Θευ. If then an author's meaning in the use of a word in any passage is to be determined by the sense in which the same author uses it elsewhere, the argument of those who dissent from us is no longer supportable by reference to the Greek verb. Indeed to pronounce on the meaning of words from their original derivation exclusively, is but a fallible mode of criticism: they often acquire, in process of time, a different acceptation. The word *anecdote*, in our own language, meant originally, according to its derivation, "something yet unpublished." "Secret History." See Johnson's Dictionary. But we now use it in a more extended sense, as denoting "any biographical incident;" so that it is deemed no solecism to speak of a well *known* anecdote. The observation will apply probably to many words in all languages, as I conceive it does to χειροτονεω.

M. T. H.

THE same passage of Scripture on which M. T. H. has commented, forms the subject of the following communication.

For the Christian Observer.

ON ACTS XIV. 23.

THERE is, perhaps, scarcely any error into which some interpreters of the original Scriptures have more repeatedly fallen, than that of paying an excessive, I had almost said superstitious, regard to the etymology of words. If the word be simple, they deduce its meaning from the first sense of the primitive: if compound, their interpretation is merely the combined senses of the component parts. Now in ascertaining the precise meaning of any derived word, particular attention should be given to the manners, customs, laws, and learning of the people, to whose language it belongs. In designating the judicial, religious, and ceremonial observances of a nation, it was sometimes found necessary, for the sake of accuracy, to invent a word, expressing the peculiar forms therein adopted. Nor is this precision of language confined to religious and political distinctions, but many national peculiarities, resulting from the local situation, or various existing circumstances of a people, require an appropriate characteristic word. Such terms were gradually changed from their primary signification, and applied, less strictly, to the simple procedure or observance, or to a practice more or less analogous to it, sometimes indeed resembling it only in some principal feature. With some words of this description, their first acceptation was altogether lost; with others, while their main import remained, the peculiarities they indi-

cated were no longer regarded in their use *. Every one knows that the word συκοφαντεω implies, almost always, *defraudare, fraude circumvenire*, yet that word originated in a practice peculiar to some states. Would any object to the use of επιψηφιζω as a general word to imply a vote of assent, because, in the original sense, it denotes, that the votes are given by pebbles? The word υπερφιαλος has a very extensive signification, and is frequently met with in the different meanings of απιστος, υβριστης, &c. No one however is ignorant that the primitive signification alludes to a ceremony common in ratifying treaties: yet I believe that even now, when the forms employed in framing a compact or an armistice are altogether different, it would hardly be deemed a solecism to apply that epithet to the present head of the French nation. To take an example in the Latin tongue, *auspicium*, which signifies *the inspecting of birds*, a particular kind of theomancy among the Romans, is continually used in the general sense of divination, or in a yet more extensive acceptation. Of this order of words is χειροτονεω, which signifies literally *to stretch out the hand* (in which simple sense the adjective χειροτονος is used by the Greek poets) and from the popular mode of election then in use, it came to denote, *to nominate* or *to ordain*. But so far is its application from being restricted to a popular election, that we often find it employed concerning a nomination depending on the decree of one, or the agreement of two and three persons. Hesychius explains it by ψηφιζειν and καθιστην. Now if either of the words χειροτονεω or ψηφιζω were to be taken in their primary senses, what could be more absurd than for the former, which denotes a suffrage given by the extension of the hand, to be explained by the latter, which is literally defined a vote given by pebbles or counters? Stephens in his Thesaurus, confirms the explanation given by Hesychius: and in writers of unquestionable authority, both anterior and subsequent to the apostolic times, this word frequently occurs in the senses of *to create, to constitute, to ordain*, and *to elect*.

In the passage to which this paper more immediately refers, Acts xiv. 23. the word χειροτονησαντες is applied to Paul and Barnabas, exclusively, so as to express that they and they only were the electors; nor can it, but by an unnatural construction, be made to intimate, that the votes of the people were collected. The critic should observe, moreover, that St. Luke being a Jew, and writing in a foreign tongue, would not, in all probability, study great accuracy in his choice of words. It is more probable that he would select a word of general import, which, though often in use among the Greeks in a specific and limited sense, was yet sufficiently appropriate to express a form employed in the discipline of the Christian Church; although the two transactions had little similitude. And certainly he would be the less reserved in adopting such a term, if the Greeks themselves had frequently employed it with equal latitude.

It would appear then that the arguments of the Episcopalians for translating this passage *by imposition of hands*, rather than *by popular suffrage*, are no less weighty than the contrary reasonings. Calvin and Beza have indeed explained this passage in the manner contended for by the dissenters; but in considering the attention due to the observations of any commentator, the connections and peculiar prejudices of the writer ought not to

* A phrase or expression will often be preserved to denote a practice that exists, when the forms originally annexed to it have become obsolete. Thus the expression, to throw down the gauntlet, may be still employed with propriety to signify giving a challenge, although no longer accompanied by such an action as the phrase indicates.

be forgotten. Grotius, also, while he seems inclined to adopt the interpretation given by Calvin and Beza, for a reason not perfectly satisfactory, explicitly allows, that the word *may* signify an election conducted after any manner. If then it can be proved, that suffrages were given among the Jews or primitive Christians, by stretching out the hand, the word χειροτονεω may fairly be taken in its strictest sense. But if we are not authorized by ecclesiastical history to affirm that such a custom generally prevailed among these people; it is neither fair nor candid to attempt to impose a more restricted and determinate interpretation of the word, than the general tenor of Scripture, and the usage of the best classical writers, necessarily require.

T. C.

To the Editor of the Christian Observer.

Amongst the various sects into which the professors of Christianity are divided, that of the Quakers has lately been exhibited to the public in terms of high eulogium by Mr. Clarkson, in his work entitled the "Portraiture of Quakerism." Having read only a portion of the first volume, I am not qualified to give an opinion of the work at large, but I was struck, as every reader of it must be, with the description of quakerism, (in the fourth page of his "Prefatory Arrangements and Remarks)," which, he observes, may be defined, "a most strict profession of practical virtue under the direction of Christianity." A note subjoined, however, informs us, that he does not pretend to give an account of quakerism applicable to all under the name of Quakers, but that his "account will comprehend the general practice, *or that, which ought to be the practice, of those who profess quakerism.*"

Mr. Clarkson certainly did not mean, from any thing that I have yet seen, to insinuate, that the practice of Christianity, according to the rules of the New Testament, is confined to the profession of quakerism, and it is therefore unnecessary for me, as a member of the Church of England, to protest against such a conclusion. Long before the publication of his work, and with no more knowledge of quakerism, than what I had collected from general conversation, I had attempted, for my own improvement and imitation, to delineate the sketch of a real Christian; and imperfect as it is, I now send it to you for publication, if you should think proper. Allow me to have the gratification of adding, that in the circle of my own acquaintance, I know more than one individual (no Quakers) who, in the general tenor of their lives, exhibit a strong resemblance to the portrait which I have sketched, and who are constantly endeavouring to make the resemblance to the original after which I have drawn more perfect.

I am, SIR, &c.

A MEMBER OF THE CHURCH OF ENGLAND.

SKETCH OF THE CHARACTER OF A CHRISTIAN.

The true Christian feels that he is the object of God's love, and whilst he marks, and acknowledges with thanksgiving, his own daily experience of it, in the providential care of his heavenly Father, he perpetually looks with heartfelt rapture, gratitude, and adoration, to the transcendant display of it, in the redemption of the world from sin and misery, by the gift of his only Son. Hence the love of God animates his soul, and becomes the governing principle of all his actions; and he demonstrates the force of it, by love to all his fellow creatures. He beholds with stedfast eyes, the high reward of glory and immortality with Christ in heaven, promised to faith and obedience; and whilst he knows the imperfection of his best

services, and wholly renounces all reliance upon them, as any ground of claim to eternal life, he labours incessantly to render them more perfect, as if his salvation solely depended upon the success of his own endeavours. He therefore gives all diligence to "make his calling and election sure," ever striving to add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Sensible at the same time, that all spiritual graces are the gift of God, without whose assistance he is unable of himself to will or to do any thing that is good, he prays for them with earnestness, peruses the Scriptures with diligence, and hears the preaching of the Word with deep attention, humbly beseeching God, for Christ's sake, to enlighten his understanding, and purify his heart by the power of the Holy Spirit. In the conformity of his life to that of his Saviour, he looks for the evidence of his faith in him, comparing his conduct with the precepts in the New Testament, and with the example of his divine Master, as the only sure tests by which to judge of that conformity.

Meek, humble, courteous, patient, and forbearing, deeply conscious of the natural depravity of the human heart, and of its proneness to evil, he examines all its thoughts and suggestions with scrupulous severity, probes the motives of his actions, and endeavours to subjugate his appetites, passions, desires, and affections to the law of God, which he constantly studies. Notwithstanding his vigilance to avoid giving offence to God or man, he still feels the daily necessity of imploring the pardon and mercy of his Creator, through the mediation of his Son Christ Jesus, and humbles himself in deep repentance before him. He is at the same time charitable in judging his neighbours, and cautious lest he should inadvertently publish their faults or follies. But he knows the duty of a Christian, and the obligation of the law of charity, too well, to withhold admonition and reproof on just and proper occasions, and he imparts them in the spirit of brotherly love. In all his conversation with mankind, it is his object to edify by the purity of his discourse, and the propriety of his example; he is not only careful to abstain from evil, but to avoid the least appearance of it, lest he should unwarily mislead his brother, and become a scandal to his high profession. To the fatherless he is a father, to the afflicted a comforter, and as far as his means allow, a merciful dispenser of the bounties of God to the poor and needy. That means may not be wanting for this purpose, he considers a just economy to be a duty of strict obligation.

Is the Christian a husband and a father? he reflects upon the obligations, which these relations impose, and studies anxiously to discharge them with fidelity. His marriage vow, to "love and cherish" the partner whom God has assigned to him, is ever present to his thoughts. He appropriates and applies to his situation, the apostolic injunction, "Bear ye one another's burthens, and so fulfil the law of Christ," and he exemplifies the doctrine conveyed in it, by the invariable kindness of his own demeanor. As a father, he deems it his first duty to train up his children in the knowledge and fear of the Lord. He is sedulous in instructing them, constant in his admonitions, mild in his reproofs, and merciful in his chastisements, at all times studious to enforce his precepts by his own example, and whilst he requires from them the reverence and respect due to parental authority, he never fails to recollect the injunction of the Almighty, in his appeal by the mouth of the prophet to the Israelites, "If I then be a father, where is mine honour, saith the Lord of Hosts." As a master, the Chris-

tian is kind, forbearing, just, and considerate; temperate in his commands, but conscientiously steady in enforcing the observance of them; not severe in marking the faults of his servants, nor careless in duly reprehending them, always remembering that he also has a master in heaven. He feels it his duty to instruct them, to watch over their conduct, to reprove and check any immorality in it, to avoid placing them in situations of temptation, and to set them an example of sobriety, temperance, and orderly behaviour, under an awful sense of the responsibility attached to his influence and power over them. As a servant, the Christian is faithful and obedient to his master in all things, not with eye service as men pleasers, but in singleness of heart fearing God; accommodating to his fellow servants, and ready to assist them in any emergency; unassuming and contented in his present condition, having his thoughts fixed on a better world. As a subject, he is loyal to his King, and obedient to the laws of his country, submitting himself to every ordinance of man for the Lord's sake. As a member of society, he primarily considers the duties of that station in which it hath pleased God to place him, and labours to discharge them faithfully: he also considers in what manner his talents can be best employed for the good of the public or of individuals, and he cheerfully resigns a portion of his ease and comforts, in order to promote these ends.

The Christian examines and weighs the customs of the world by the unerring rule of the word of God. He is careful to avoid any singularity in his dress and behaviour, or in matters of an indifferent nature. But he is still more careful to adopt only such customs as are innocent. By the same rule, he regulates both the quality and quantity of his amusements, and whilst he rejects all that have the remotest tendency to inflame the passions, or corrupt the heart, he extends his exclusion to others which are often erroneously deemed innocent, because he sees the tendency of them to be to weaken his spiritual affections, alienate the heart from God, and occasion a loss of time which can never be retrieved; ever remembering the warning parable, that whilst the husbandman slept, the enemy sowed tares among the wheat. Time indeed he considers as the most precious of all the talents given to him for his improvement, and as the most important of all his possessions; and he therefore husbands it with jealous care.

In looking over the Christian world, he laments the various divisions and schisms which prevail in it, but still more the animosities subsisting among those who profess to follow the same Lord and master; and his daily prayer to God is, that all believers in Christ may hold the unity of the spirit in the bond of peace.

"It is my meat and drink to do the will of my heavenly Father," is a saying always present to the view of the true Christian. God in Christ is the object of his love, his all in all; and to promote His glory the unceasing effort of his whole life. Grateful in prosperity, resigned in adversity, praising and blessing God for what he bestows, withholds, or inflicts; he walks through the world by the light of faith, with his eyes fixed on the prospect of that eternal home, where sorrow can never enter, and from which joy shall never depart.

To the Editor of the Christian Observer.

THE propensity of mankind to run into extremes has been remarked in all ages. You, Sir, and your correspondents, have amply shown that the Christian world, in forming its doctrinal systems, is by no means free from this fault. I fear that in practical points, it will be found not less culpable. A very considerable

part of it lies open to the charge, either of needless singularity under the shew of Christian faithfulness and of taking up the cross; or of undue conformity to the world, on the alleged ground of consulting propriety, and of exhibiting religion in an amiable dress. It is to this last extreme that I wish on the present occasion to call the attention of your readers.

Propriety is a word of a very attractive sound: but all is not gold that glitters; and it becomes necessary to scrutinize the real import of that term in the mouths of those who rely upon it for the vindication of their conduct, before we can pronounce on the merits of that vindication. Now, Sir, it appears to me, that a numerous class of Christians in the higher and middling ranks, in defending their habits of life on the ground of propriety, appeal to what the world denominates propriety in reference to its own maxims and principles, rather than to what is really proper in the sight of their great Lord and Saviour. I have been led to form this opinion from having observed them fly to propriety for their vindication, far most frequently, (I will not say exclusively), when an adoption of the habits of the world, or at least a very considerable approach to those habits, is to be defended. The world, no doubt, deems its own habits very proper; and those who thus defend an approximation to them may be justly suspected of having taken up a criterion of propriety not very unlike that of the world. Is this an uncharitable suspicion? Would it be thought to be so in other cases? Should we accuse any one of a want of charity, who expressed a suspicion that a person who acted like a rogue had the principles of a rogue? How can a suspicion of this kind be avoided in such cases, since we see that in the common course of things dissimilar principles lead to dissimilar conduct? Men do not "gather grapes of thorns nor figs of thistles." Their experience shews them that "a good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit." If this way of reasoning be just, we must pronounce that in most cases of any importance what is *proper* according to principles of one description is likely to be *improper* according to principles of an opposite kind. Let the Christian then consider how widely the principles which he professes differ from those of his irreligious neighbours, and he will stand aloof from their general habits of life. In the employment of time, or in the use of property, will he not be extremely jealous of a close agreement with the world, since he is required continually to bear in mind, that time and property are the gifts of God, and to be employed for his glory; while the world, in receiving these gifts, scarcely thinks of the donor, and in its use of them has very inferior objects in view? A similar question might be asked with respect to various other particulars, as the education of children; the choice of serious occupations, of amusements, and of companions; and the general strain of conversation. It is not however my intention to enlarge on these and like points, though they are well worthy of the consideration of some of your able correspondents. I shall content myself with remarking, that if a Christian is indeed to be one who is *not of the world*, but is *chosen out of the world*;—if with him *old things are passed away, and all things are become new*;—if he is not to be *conformed to this world*, but to be *transformed by the renewing of his mind*, (the close connection of these sister-precepts clearly shewing that in the opinion of their author, St. Paul, the mind will not be transformed while there is a conformity to the world): if such be the Christian, and such the rules prescribed to him, surely true propriety in his holy calling must rather be

found in receding from the common habits of the world than in adopting them.

But there is not only a great agreement *in practice* between the world, and the class of persons under consideration, when they appeal to propriety. They agree very much with it *in their object*. Is it often, is it ever, their leading purpose on such occasions to be eminently moderate and self-denying; to set a Christian example to their irreligious neighbours, and wean them from their love of self-indulgence, and of shew and ostentation? On the contrary, it is generally avowed to be their *immediate* object at least to meet the opinions, to satisfy the expectations, to comply with the wishes, of their circle of acquaintance. "It is proper that our furniture should be fashionable, and our equipage and servants smart. It is proper to travel in post-chaises rather than in stage-coaches; or perhaps to travel with four horses rather than a pair in our own chaise. It is highly proper to visit *all* our neighbours in the country, with the exception, perhaps, of one or two profligate characters; and both in country and in town to be almost as forward in making morning calls of mere form, or little more, as those who do not know the value of time, nor indeed well know how to get rid of it. Without an attention to such things, how is a character to be maintained in the world?"

Alas, Sir, here is the delusion. Such persons wish to maintain a character. But what character? Rather, I fear, (on such occasions at least) one which shall obtain *the praise of men*, than one which shall procure for them *that honour which cometh from God only*. They do not bear in mind as they ought, that the approbation of men and that of God take in their general course directions as opposite, as the natural corruption of the one is to the adorable purity and holiness of the other; and that, if reliance may be placed on the dictates of divine wisdom, *what is highly esteemed among men, is abomination in the sight of God*. Now if in their pursuit of propriety it be their leading object to conciliate the world, what must be the colour of that propriety which will answer their purpose? It must evidently be the propriety of the world, rather than that of the genuine disciple of Christ. *The world will love its own*; but what hope is there, that it will love what springs from a source so uncongenial to its principles and feelings as the Gospel of Christ? *They that are after the flesh do mind* (i. e. relish and practise) *the things of the flesh, but they that are after the spirit the things of the spirit*.

But it will be alleged, that although it be the *immediate* object of these persons to conciliate the world, and obtain its approbation, their *ultimate* object is to reform it by making religion amiable in its eyes.

Without questioning the sincerity of those who urge this plea, I must be allowed to ask, whether the object it holds forth is not with many so distant as to be scarcely visible in the season of action, however it may be brought forward, and made a prominent feature, in their defence? Such is the self-deception which we practise on ourselves, that nothing is more common than for a man to think that he is actuated by motives very different from those which really predominate in his mind. And when so many motives congenial to our natural propensities plead for an approximation to the habits of the world, is it uncharitable to suppose that they may sometimes bear rule, while their captive is under a persuasion that he is swayed by motives of a very different kind?

Let it however be supposed, that our votary of propriety is not subject to a delusion of this kind. Let it be granted, that he is under the predominating influence of a desire to render religion amiable by his conduct, and thus to recom-

mend it to mankind. Are the means he adopts such as the Gospel will sanction? Let him study *its precepts, its spirit, and the example of its divine author.*

I am aware, Sir, on how wide a field I am now entering, and will labour to be concise. Not to repeat what has been already said on the contrariety of the Gospel to the usages of the world, let me beg your readers to notice the terms which it employs, when it speaks of the world, and to draw their own inference. Living *according to the course of this world* is, according to St. Paul, the same thing with being the slaves of Satan, and dead in trespasses and sins. St. James affirms, that *the friendship of the world is enmity with God.* St. John declares, that *the whole world lieth in wickedness*; and earnestly presses his followers to beware of its allurements, and expect its dislike. And our blessed Saviour is very full on this last point in various passages, and never intimates that his disciples must obtain the favour of the world in order to do good in it.

But does not the Gospel require Christians to attend to their characters among men, and to act in such a way as to recommend the religion they profess? Certainly in numerous instances: but mark the course which it prescribes. The disciples are instructed by their divine Master to lead men to glorify God *by letting them see their good works*; and St. Peter exhorts Christians to put to silence the ignorance of foolish men, and to dispose them to glorify God *by well doing*, and by their *good works.* Similar advice is given by St. Paul to Titus. Christian women are enjoined to win over their unbelieving husbands, if possible, to the faith: how? *By chaste conversation coupled with fear* (a respectful demeanor), and *by putting on the ornament of a meek and quiet spirit.* Servants are commanded to adorn the doctrine of God our Saviour *by obedience, honesty, fidelity,* &c. Instances of similar advice for recommending religion to mankind might probably be multiplied. Instead of inculcating on his disciples the necessity of obtaining the general approbation of mankind, Christ warned them, that general approbation would be an evidence of their not being faithful in their Christian course. "*Woe be unto you when all men speak well of you, for so did their fathers to the false prophets.* We have one instance of a considerable body of Christians obtaining for a time *the favour of all the people:* but it is perfectly clear from the beautiful account which is given of them, that this was by no means obtained by worldly compliances, but by their singular eminence in Christian tempers and conduct.

Let us now turn to the example of our Saviour. He associated freely with mankind, and exhibited a perfect pattern of kindness and courtesy; and the general course of his life was, doubtless, that which unerring wisdom pointed out as the best for the success of his Gospel. But did either his kindness or his wisdom render him very solicitous to conform to the feelings and habits of his countrymen? Had this been the case, he would not have been, as was supposed, the carpenter's son: he would not have been a Galilean and attended by Galileans: he would not have resided at Nazareth: and (not to multiply proofs of this kind) he would not have passed his days in poverty, and have been followed only by the poor. He knew what violent prejudices would be excited against him. But he probably thought it necessary to mark by the circumstances of his life how widely he differed from his countrymen in his religious principles. Had he travelled on smoothly in the same track as to externals with those whom he proclaimed to be on the brink of ruin, both temporal and eternal, he would not easily have persuaded any of them to think their state so desperate as he described it. They would have imagined, that

one who took pains to reconcile his course of life to theirs, and to conciliate them by his compliances, could not in his heart think so very ill of them. With what prospect of success could he have called on them *to be born again*, and to become *new creatures?* Proceeding as he did, *wisdom was justified of her children. Many* even *of the chief rulers believed on him* during his life, and he scattered seed from which a plenteous harvest was reaped by his apostles after his ascension. But had he made greater sacrifices to the opinions of an unbelieving world, he might see, as St. Paul did under similar circumstances at a later period, that *his cross would have been rendered of none effect.* It will be unnecessary for me to trespass on the patience of your readers, by applying what has been said to the case under consideration. Jesus has left us an example that we should follow his steps; and though the infinite distance between the Saviour of the world and ourselves, frequently makes it impossible for us to follow them *literally*, yet through the divine aid, the *spirit* of his conduct is always within our reach, and should animate us in all our proceedings.

But if it could be supposed to be allowable to recommend religion to mankind, by such methods as the advocate for propriety would employ, would they answer his purpose? Would an endeavour to please the world, by complying with its customs, make religion amiable in its eyes? As well might the proprietor of one of the grand scenes amidst the mountains and torrents of Cumberland attempt to heighten the admiration of the traveller by studding it with obelisks, and mock battlements, and alcoves, and white washed rocks, and formal cascades. Present Christianity to mankind in her native beauty, and after commanding their respect, she may win their affections. But bedeck her with ornaments uncongenial to her nature, and you expose her to contempt and ridicule. Some indeed will applaud such decorations; but how often will their praises flow from an unhallowed source—from a secret dislike of genuine religion! Her purity is too great for unhallowed eyes. Her noble simplicity is calculated to strike mankind with awe. How many, therefore, who would willingly think themselves her votaries, like her better when exhibited under some disguise. They are in their hearts not displeased to find that she can be inconsistent; and that she betrays some symptoms of being half ashamed of the wide difference between herself and the world. They are flattered by her imitation of their conduct, and elevated in their own esteem, by her degradation. What true Christian would covet; what true Christian would not dread, the praise bestowed by such persons on the accommodating spirit of his religion?

And what effects are likely to flow from the system which it is the object of this paper to condemn? its tendency is to deprive Christianity of her spirit and energy; and to lead both those who adopt it, and the world at large, to endeavour to reconcile God and Mammon.

With regard to its effect on the Christians who adopt it, we are none of us sufficiently aware what inroads the world is continually making on our vigilance, and on our fidelity to our Lord and Master. How imperceptibly does its alloy insinuate itself, and debase the simplicity of our views and the purity of our conduct! Shall we then venture on a system, which is to invite, as it were, this evil, and to place us, inflammable as we are, in the midst of flames? Men of mere worldly prudence would be thought mad if they acted in a similar manner. What would be said, if a man, who had a strong natural propensity to drink or to game, were to make it his plan to conciliate drunkards or gamesters by adopting their habits of life as far as he could in any way reconcile them to his principles?

We find no difficulty in deciding in this case, because drunkenness and gaming are vices which strike us with horror. And if we also saw in a proper light luxury, ostentation, a misuse of property and of time, and that apathy of soul towards God and religion which accompanies such sins, we should find as little difficulty in the case under consideration.

But the mischief will be by no means confined to ourselves. The effect on others will be most disastrous and lamentable. Some hints were given on this point in what was said of the conduct of our blessed Saviour. Could any scheme be devised more likely to lull the consciences of our irreligious acquaintance asleep, than an apparent endeavour to adopt their general habits of life as far as possible, and to let the difference between us and them be as little visible as may be! Many of them will probably be willing to meet us half way; and by using moral language, and gravely expressing in general terms their respect for religion, will endeavour to pass with us for persons who differ little from us in principle. And what will be the result of this conspiracy to disguise the truth, and hood-wink the conscience, by making opposites appear to agree? The irreligious party will continue as irreligious as ever, though somewhat more decorous perhaps in his conversation and conduct: but he will be deluded into a good opinion of himself by the countenance his course of life receives. The religious man will find the energy and vitality of his principles on the decline, and becoming languid and feeble. He still probably professes the great truths of religion, and omits none of its outward observances; but he is already on the confines at least of being *neither cold nor hot*, and in imminent danger of having *a name to live while he is dead*. This general picture will vary according to circumstances, and through the operation of counteracting causes, even its leading features may sometimes disappear: but I would appeal to any one who has been in the toils of the system which has been described, and through divine grace has escaped from them, whether its tendency has been falsely delineated.

Are we then to outrage the feelings of mankind by always studying to be singular? By no means. But this subject must be reserved for a future paper.

R. S.

To the Editor of the Christian Observer.

In your number for September last, you express some desire to see an answer to the letter contained in that Observer, signed Minimus. Your correspondent laments the gloom too often visible in persons truly religious, and wishes to ascertain the cause of an appearance so little answering our expectations from Christianity. I fear that I shall be found but ill qualified to undertake a discussion of the subject; but if the following observations afford any satisfaction to him or your other readers, Ecquid erit pretii.

I am not about to assign any single cause to explain the phænomenon in question. Philosophy in all her branches has suffered too much already from our love of generalizing, which is in fact the love of system. This method of reducing every appearance in the natural and moral world under a few general rules, is very agreeable to our indolence, but not quite as safe as it is pleasant. In the present case at least I am satisfied that no single reason would be found satisfactory; though I hope it will appear upon enquiry, that most cases of religious melancholy may be sufficiently accounted for; that they grow naturally out of the established order of things, and reflect not the slightest discredit on Christianity.

Before I enter on this enquiry, I must make a few preliminary remarks.

1. Religious persons (I mean they who are indeed the children of God, who walk by faith and not by sight) are by no means universally disposed to be melancholy. If a subject so indefinite could admit of computation, I doubt not but a large majority of real Christians would be found to be truly happy; not only as compared with worldly men in similar circumstances, but beyond all worldly men in any circumstances. I know those whose very aspect is enough to tempt one to be religious; whose bosoms seem cheered by unvaried sunshine, the regions of eternal spring, like the fabled mansions of the blest;

> Like those Hesperian gardens fam'd of old,
> Fortunate fields, and groves, and flowery vales;
> Thrice happy isles!

But these are they who stand upon the very verge of heaven, and are arrived within prospect of the New Jerusalem. Such are rarely to be found among young Christians; and the observation of Minimus confirms (what it is reasonable to expect) that religious gloom is most frequently visible in our younger brethren. "Many persons (says he) *especially young persons*, enjoy few, if any, of the consolations of religion." I am inclined to think that the observation may be qualified still further. Religious melancholy will, I believe, principally be discovered in young *men*, and among them most frequently in young *converts*. The reason of this (if the fact be true) will appear in the course of our enquiry. I state it however only as theoretically probable. My own knowledge of particulars is too confined to warrant any experimental inference.

2. I am apt to think that we are deluded in estimating the happiness of others, by outward appearances; just as we are in estimating their worth. If a man goes regularly to Church, pays his debts, and minds his business, we say, he is a worthy creature. If a man laughs loud, and overflows with animal activity, and boisterous merriment, we cry, happy fellow. But without denying that such coarse ebullitions may indicate constitutional joyousness, surely this turbulent vivacity is not a *necessary* element or evidence of gladness. The bounding kitten may be happy, and is not the purring cat? Are the gambols of the dolphin upon the ocean more enviable, than the complacency of the steer ruminating beneath the shade of the British oak? Yet mankind in general seem to have no idea of composed felicity. It must be active and tumultuous; and this occasions their mistakes as to the happiness of Christians. They cannot value, for they can hardly comprehend, the placid enjoyments of religion. The pious aspirations, the holy joy, the heavenly peace, which are fountains of celestial gladness continually springing up in the bosom of the good man, produce no bustle, and therefore excite no observation. I doubt not but many of the happiest of mortals are to be found among those children of God who pass on unnoticed in their pilgrimage, and are viewed by their worldly neighbours, sometimes with pity, and sometimes with contempt. It is natural, therefore, that men should underrate the happiness of Christians, from their imperfect knowledge of its real marks. They infer melancholy, wherever they see unobtrusive quiet and composure. But it is not so.

> "The broadest mirth unfeeling folly wears,
> Less lovely far than virtue's very tears."

If I can judge at all from my own experience, laughter is a very bad criterion of gladness. Nay we know that the most comical productions of Swift and Cowper were written while their authors laboured under an afflictive constitutional dejection.

Philosophers take a distinction between the beautiful and the picturesque; and I believe it is a just one. The pleasure (they say) which we feel, in stealing along a sunny vale, soothed by the concert of the woods and murmuring waters, is of a different kind from the delight enjoyed in coursing over an open champaign, keen in the chase, and braced by the wintry gales. The two kinds of happiness alluded to admit, I believe, of the same distinction, and for myself, I must confess a decided partiality to the beautiful *.

3. In attempting to account for the frequency of religious gloom, I shall not meddle with those cases in which melancholy evidently arises from an erroneous practice or unhappy opinions. These sufficiently explain themselves. If (as too commonly happens) men, who have strong religious impressions, will indulge themselves in some favourite, but vicious, habits; or if they cherish their negligence in religion, from wilful blindness, because they are afraid to contemplate the real terms of salvation; it is no wonder they are gloomy. They must be uneasy; they ought to be uneasy. To be happy in such a case is to be miserable. But their gloom obviously "is owing not to their religion, but to their deficiencies in religion. While they continue to be the servants of sin, they must expect the wages of sin †." To such we can only say, "Turn ye unto the Lord with your whole hearts; for the fruit of righteousness is peace, and the effect of righteousness, quietness and assurance for ever;" but "there is no peace for the wicked, saith our God."

So likewise if a man unhappily thinks some of the miserable penances of the Romish Church necessary to his acceptance, or is involved in that extreme darkness of predestinarian fantasy, which is full of "fearful shapes and sounds of woe;" so that he apprehends an irreversible decree of reprobation to have passed against him, it is very natural he should be dejected. Such cases fall not within our present enquiry, for they carry with them their own solution. They may move our compassion, but cannot excite our surprise. They imply not the slightest reproach to Christianity, because they are the known consequences of adequate causes. Those causes indeed may afford some triumph to the irreligious, but it is beside the question to shew its emptiness.

However, after all proper deductions, it must be owned there still remains much of real or apparent melancholy among religious persons unaccounted for. Christianity is a religion of cheerfulness. How is it that so many of its worthiest professors seem to bear a living testimony against its excellence; that while they practise its precepts, they cannot enjoy its privileges? The causes I believe are various; to be found in the tempers of those who embrace Christianity; their peculiar situations; and the nature of the world around us. Perhaps after examining into these causes, their effects will appear less extraordinary.

In the first place, let us consider who are they who at all times are the most likely to accept the offers of covenanted grace. What said our blessed Lord? "Come unto me all ye that travel, and are heavy laden, and I will refresh you." Christianity offers rest to the weary, and consolation to the hopeless.

* See Paschall's Thoughts. That sublime writer considers all restlessness as the effect of our degenerate nature dissatisfied with itself, and complacent satisfaction as evidencing the remains of our original perfection. Indeed it may be observed, that contentment is called true happiness. Now contentment implies repose; an easy and cheerful acquiescence in the present state of things.

† Mr. Gisborne. See the admirable discourse which closes his first volume of Sermons.

Surely it is not wonderful, if some at least of the children of woe accept the proffered mercy. Yet such Christians it is obvious will be melancholy; for religion, though undoubtedly it corrects, does by no means destroy our feelings. The widow and orphan, the childless parent and distracted husband, will fly to their Saviour for refuge: and they shall find him to be a Saviour indeed; "a hiding place from the wind, and a refuge from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." But they still remain widowed and fatherless: the parent has lost the child of his expectation, and the husband the "delight of his eyes." It is meet they should mourn, though "not as without hope." Nay, I am not sure whether to common observers they will not appear more unhappy, as they become less so. When men are wretched without consolation, they are apt, (particularly before others) to make a desperate effort to rid themselves of their misery, and dash into tumultuous gaiety, or vicious indulgence, to effect a momentary release from evils they are unable to endure. Such men are indeed horrible spectacles. Like a lion in the toils of the hunter, they chafe and roar, and struggle only to exhaust their strength, and entangle themselves more desperately. Yet for a while such efforts may give an appearance of vigour, and deceive those who see not the loathsome dregs which subside when the fermentation is over. Christianity subdues this unnatural violence, and softens the sufferer into patience. It not only teaches him that resistance against the dispensations of heaven is unlawful. but makes him feel it as unwelcome and unnecessary. He who so lately bore his yoke with uneasiness or passion, and knew his sorrows only as wretchedness for the present, and despair for the future, learns to bow cheerfully under his burthen, can trace in his afflictions the hand of a benign providence, and, entering in hope within the veil, takes up his cross with joy, and follows the footsteps of his master. Yet it is possible, that to worldly spectators, this placid submissiveness may pass only for increased wretchedness, and religion is thus sometimes discredited by the very blessings she communicates.

Be this however as it may, it is evident at least that unhappiness will probably lead us to embrace Christianity in earnest. But, alas, to careless and prejudiced observers, Christianity and unhappiness thus become associated, and a collateral effect is mistaken for the cause. Calista is still young and beautiful; her disposition was naturally gentle and sensible, and the tenderness of her parents cherished early in her bosom the habits of holiness. When Calista was about sixteen, she was seized with an alarming fever which long threatened her life. Under discipline so severe, she improved daily in every pious affection, and has grown to a height in grace rarely equalled by her sister saints. She is now four and twenty. The fever I have just mentioned, though it did not prove fatal, hung upon her for many months, and weakened a constitution which never was robust. Calista is at times dejected, for her spirits are not strong, and the world is full of trials. Her friends say, she is too religious; it makes her melancholy. She says, I am melancholy because my health is weak, and religion is my only consolation. Poor Calista! I am apt to think she is right, but nobody believes her.

But the unhappy are by no means the only class of mortals, to whom it is probable that Christianity will seem welcome. There are pains of the understanding as well as of the heart. Men of grave and contemplative tempers cannot long remain insensible to the darkness which surrounds them. We find ourselves dropped (as it were) into a theatre of wonders; marvellously formed, and

marvellously sustained; unknowing whence we came, or whither we are destined; ignorant with all our capacities for knowledge, and miserable with all our powers of enjoyment. The mind which sees these things must be base and sluggish indeed, if it feels no anxiety to escape from a prison where it is so "strait kept without iron bars;" and to ascertain the reality, or at least to take a closer view, of the mighty vision which is sweeping by us. The philosopher therefore (I use the word in its proper sense) looks round for direction to his enquiries. Christianity boldly presents herself, offering a solution of every doubt, so far as knowledge is profitable, and promising present safety with future illumination. Surely it is not miraculous that a wise man should think such proposals worth examining; nor, if he examines, is it strange he should be convinced. The rest follows in order: "he becomes first regular, then devout." It may be expected then, that a contemplative man will be an earnest Christian; nor can it seem wonderful, if, being a Christian, he still continues to be contemplative. Gravity, however, with the gay and thoughtless passes for gloom. They are guilty of two errors. They mistake seriousness for melancholy; and they impute that seriousness so miscalled to religion, instead of constitution. Even good men of a different temper, who have never studied human nature, often adopt the same misconception. Sophron prossesses a very profound understanding. Happily for him he was irregularly educated, or his powerful mind might have been lost in dialects and prosody. Being left, however, to discover truth for himself, he became early accustomed to reflection, and few reflect seriously without being religious. He is so in an eminent degree. His spirits are easy and regular, for his heart rests in hope: he can review the past without remorse, and anticipate the future with humble but joyful assurance. Sophron's manners are rather distant, and to those who know but little of him, seem ungracious: his habits of thoughtfulness too have given him the appearance of gravity and abstraction. Thus it happens that some who are slightly acquainted with him, or only hear of him by report, fancy he wants cheerfulness; and as he is known to be very religious, Christianity as usual bears the burthen.

There is yet a third class of men, of whom it may be said to be antecedently probable, that they will at some period of their youth become zealously attached to Christianity. These are they who possess by nature great quickness of sensibility, joined with ardent imaginations. Such men have strong and delicate perceptions of the sublime and beautiful. The grandeur of the rewards which revelation promises, and the awfulness of the punishments it denounces, naturally arrest their attention. The holiness and lovely simplicity of the character of Jesus, his dignity, his tenderness, and his sufferings, have charms to awake their best affections. Such men too are early disgusted or satiated with the coarse pleasures of the world. Their fancy sketches almost intuitively an image of perfection, of which Christianity alone presents the perfect draught. Besides which they have generally very unequal spirits: the same heart which, during the hours of social festivity, overflows with gaiety, is weighed down in solitude by comfortless dejection. Their disappointments are greater than those of other men; for they overcalculate the value of every object they pursue, as well as their chances of obtaining it; and thus, whether they succeed or fail, they are still deceived. All these circumstances concur to invite them to become the children of God, to "cast their cares on him," forgetting and despising the baubles they have too long pursued. But the change

which is wrought in them respects, rather the direction, than the nature of their affections. Christianity indeed will gradually teach them to control their ardour, to regulate their emotions, and resist all excess of feeling, whether rapturous or mournful; and perhaps at last infuse into their bosoms that placid cheerfulness, which seems to be the kind and degree of happiness best suited to our feeble constitutions. But this must be the work of time. Till then, much of their ardour or their sanguineness will remain; they will be at one moment elevated into rapture, and at another depressed with melancholy. Even good men of a more equable temperament; not comprehending the causes of their occasional dejection, may probably suspect that religion, which so evidently influences their hearts, affects also their cheerfulness; while their less serious acquaintance will undoubtedly lament (according to the mummery of worldly lamentation) that such noble spirits should be ruined by methodism. Eugenes is one of those beings I have described, who, from delicacy of organization, feels more quickly than the common race of mortals; and though he has been visited by no grievous afflictions, a variety of circumstances have hitherto made him better acquainted with sorrow than delight. Eugenes was early instructed in the best principles of Christianity, and the merciful visitations of Providence have gradually taught him their real value. He has made no great progress in religion, yet I believe he is sincere, and dreads sin more than suffering; but he has delicate health and very unequal spirits. It cannot be denied that religion is to him occasionally a source of pain as well as pleasure. His heart at times seems to overflow with gladness, but in other moments I have seen him dreadfully agitated. His friends perceive this, and express their fears of his being too religious. But in truth religion has no connection with his complaint; it is only the field in which his natural temper displays itself. If Eugenes had fixed his affections on any other object, his spirits would have been liable to the same fluctuation: we should still have witnessed in him the same returns of rapture and regret, of exultation and dejection.

I think it has appeared, that of the three descriptions of persons, who, in the common course of providence, are most likely to be earnestly religious, the first and the last will at the utmost only retain the same degree of melancholy as Christians, which they must have suffered as men; while the gloom imputed to the second class exists only in the ignorance or misconception of the spectators. At the same time it appears, that a certain quantity of real or apparent melancholy among Christians is far from being a just subject of surprize. On the contrary, if we consider the situation or tempers of those who are most likely to be affected with the offers of Gospel grace, the absence of what we so justly lament would be a much stranger phænomenon.

So much for the causes which account for dejection of spirits among the religious, *independent of religion*. These it will be observed apply to persons of all ages. They act however most powerfully in the young; for Christianity has such influence in softening every sorrow, that these "natural tears" are gradually wiped away, and sometimes even the furrows they had worn in our cheeks almost wholly disappear.

Let us now enquire, what there is peculiar to the situation of Christians, which may account for some further portion of those distressing anxieties, which yet remain unaccounted for.

It seems allowed that religious melancholy is principally found in young persons, and I have before stated my apprehension, that it prevails particularly among young men. My reasons for that opinion are

these. Women possess by nature a larger share of animal vivacity than men. The same kind providence which plants antidotes by the side of poisons, while it subjects the softer sex to so many sorrows arising from physical and moral causes, has furnished them with a proportionate buoyancy of spirits to sustain the weight of their afflictions. This prevents in a great degree their falling within two of the three descriptions of persons above noticed, and qualifies indeed the dejection to which they would be subject from any of the numberless sources of human woe; for constitution has a mighty influence either in aiding or repelling melancholy, even when the immediate cause is wholly external. Besides which, women are in general much more innocent than men; and of the distress which can in any sense be imputed to religion, I have no doubt a very large portion is occasioned by the remembrance of past or the dread of future crimes. This conviction induced me to state, that gloom is particularly visible in that class of young religionists whom I termed *converts*. I call those converts, by way of distinction, who, after a certain course of vicious indulgences, or habitual indifference to the concerns of religion, learn to feel the perils to which they stand exposed, and the incalculable importance of those things they have neglected. It is natural, it is proper, that such men should be anxious, thoughtful, and at times even deeply afflicted; and in pointing out the very obvious causes of distress to Christians so situated, I believe I am accounting for a considerable part of the evil we lament, after deducting what arises from causes not at all peculiar to religious persons.

Some there are who, by the special grace of God, having been born of excellent parents, and trained up in "the nurture and admonition of the Lord," far from the haunts of corruption, have encountered few temptations, and therefore have comparatively few open and flagrant sins to repent of. To such as, being thus favoured, have improved their inestimable advantages; religion is indeed a cloudless sun, "the source of light, and life, and joy, and genial warmth, and plastic energy." But public education is now fashionable; and it seems to be accepted as a clear truth, that no intellectual eminence can be expected without it. Whether this be so, let abler judges determine; it is enough for me to observe, that few parents possess courage enough to question the certainty of this axiom, or (which would be much more noble) while they allow its authority, to prefer sanctity of morals before any literary endowments. Public schools, however, are the very seats and nurseries of vice. It may be unavoidable or it may not; "Non est leve tot puerorum observare manus;" but the fact is indisputable. None can pass through a large seminary without being pretty intimately acquainted with vice; and few, alas! very few, without tasting too largely of that poisoned bowl. The hour of grace and repentance at length arrives, and they are astonished at their former fatuity. The young convert looks back with inexpressible regret to those hours which have been wasted in folly, or worse than folly; and the more lively his sense of the newly discovered mercies, the more piercing his anguish for past indulgences. Is it not natural, is it not fitting, that a Christian so situated should for some time be at least serious? Is it nothing to have provoked the God of all power, and purity, and mercy? Nothing to have crucified our Redeemer afresh? Nothing to have grieved the spirit of consolation? *We* may forget, but the Creator and Lord of the universe will not forget. *We* may suffer our former crimes to fade away in the vista of succeeding years; but to God there is neither past nor future. He is. Before the throne of his justice our sins are for ever present; and from that throne must the thunders of vengeance for ever be poured forth, if their rage had

not been exhausted in the sufferings of the redeeming Emanuel. Let us not think it strange then, if they who were once the "servants of sin," are seen at times mourning over their errors. Such sorrow, it must be allowed, is, to say no more, at least a seemly attendant of regeneration. Her tears shall soften the smiles of reviving joy; and the incense of gratitude ascend to heaven with a sweeter savour, if wafted by the sighs of a broken and contrite heart.

But the pangs of recollection are not the only griefs which agitate the young convert. There are groans for the past, and fears for the future. Conversion is not the work of a day. In truth, religious habits are like other habits, they "grow with our growth;" and he must be ignorant of human nature, as well as of experimental religion, who thinks that neither time nor exercise is necessary to "build up the perfect man." In the infancy of Christianity, as in the infancy of life, we tremble at the rustling of a leaf. Our fears are necessary to our safety. Yet the Apostle is right, "Fear hath torment." Our consolation is this, that the "divine strength is made perfect in our weakness."

Besides all this, though I would not be thought either superstitious or presumptuous, I cannot help thinking, that it generally seems good to our heavenly father to visit his adopted children, and particularly those who were once rebellious, with special afflictions, proportioned to their necessities, sometimes open, and sometimes secret, not only as trials of our faith, but to humble us and wean us more entirely "from a world we love too well." This opinion will seem probable or groundless to different Christians according to their several experiences; yet I must think that he, who understood these matters full as well as we, meant to describe, and has actually described the common course and stages of our pilgrimage, when he tells us to "rejoice in tribulations; because tribulation worketh patience, and patience experience, and experience hope." Here we see that the race begins in pain, but ends in triumph. "We sow in tears, but reap in joy." Be this however as it may; we may obviously expect from the causes above assigned, that many young converts will be occasionally dejected; and unless my assumptions are unfounded, a considerable share of the melancholy visible in religionists is thus sufficiently accounted for.

Yet after all, the view which I have taken of this subject is in some sense still imperfect. The principal causes have been noticed, which account for the apparent dejection of Christians, where it is habitual or frequently recurring; but where it is only occasional, the sources are as various as the dispositions of men, and the diversified events of life. Melancholy may sometimes be a trial from God, and sometimes a temptation from the Devil. Men are sometimes weak in faith, and sometimes erroneous in practice. Christians too are not at all exempted from the cares and distresses of the world. They are exposed to bodily disease, and to mental anxieties. They are plagued like others by their children and their servants, harrassed with points in law or casuistry, frightened by dreams, alarmed with politics, and eat, drink, walk or talk themselves into melancholy. "Quantulacunque adeo est occasio sufficit." That is to say, in the weakness of our present nature, the most trifling incident may produce a transient depression; and we might as well attempt to assign a cause for every change of the wind, as for every fluctuation of the spirits. There is however one occasion of melancholy which I shall particularize, because it is not only of a general nature, but is, and from its nature must be, peculiar to sincere Christians. Mr. Hume said he never knew a religious man who was not melancholy; to which Bishop Horne replied, "that it was

enough to make a good man melancholy to see him." The good Bishop was happy at repartee; but what he stated with pleasantry, is very seriously true. The world is a scene of woe, and such infidel philosophers as Mr. Hume enjoy only a dreadful pre-eminence in guilt and misery. Nothing but the moral apathy which we partly inherit with our corrupt nature, and have in part contracted by habit, could render us as insensible as we are to the wretchedness which surrounds us. The Christian feels this more sensibly than other men. As his moral nature is refined, his moral feelings are quickened. He becomes more acutely and painfully alive to the indignities which he sees daily offered to his best benefactor; more conscious, (and who can be conscious without compassion?) of the tempest gathering over the heads of the hapless criminals. We weep over a widow or orphan faint with disease, and pining away in solitude; and we do well. These are the best instincts of our nature. Yet such a scene, though wrought up with all the savage horror which the pencil of a Michael Angelo could give it, is mild, and gay, and joyous, compared with the hideous spectacle of an immortal and accountable agent plunging hourly deeper and deeper in destruction, whirled on blindly and impetuously to the very brink of the fiery gulph that yawns to receive him. The tender Christian, in contemplating such an object, is forced to realize the fiction of the painter, and hide his eyes from those miseries which he cannot relieve, yet shudders to contemplate.

It is impossible to close this letter without adding a few words on the medicines to be selected by religious men, as the best antidotes to melancholy. We all "lie open to the shafts of the Almighty;" how open, we little think, till his arrows are in our hearts. If however we would find consolations in the moment of affliction, they must not merely be sought at the time of need, but wrought into our moral habit long before. Philosophy will teach us, that to those who are burthened with constitutional melancholy, precepts of wisdom are never less acceptable than in the hour of anguish. When the avenues of the heart are shut to joy, they are seldom open to admonition; and the same causes which throw a gloom over the objects around us, will cast even the best topics of comfort into the common shade. This it was which made the wise king say, "The spirit of a man shall support his infirmity, but a wounded spirit who shall bear?" As to others whose dejection arises from external causes, they will hardly hope to find comfort in their weakness, from those reflections which they despised in their strength.

The means which occur to me as most likely to fortify us against afflictions, and to sustain us under them, are,

1. Not to be too studious of happiness in this life;—to consider the present world as a state of probation, rather than enjoyment, and to study therefore to moderate our wishes, and spiritualize our affections. Much of the misery of youth, and no small share of the unhappiness of riper years, arise from our too great eagerness after felicity. That man will not frequently nor long be wretched, whose heart is really in heaven; who, knowing that he has here no abiding mansion, seeks the glory of God, without being ambitious of the honour, or even very solicitous for the conveniences of this world. He who cherishes no expectations, can suffer no disappointments. He who has little, can lose little. If we walk as pilgrims, we shall walk safely. Cantabit vacuus coram latrone viator. Even in the days of feudal anarchy, the Palmer, protected only by his staff and amice, was always sacred from injury.

2. To put our trust in God, casting all our cares on him, in the full

persuasion that he careth for us. Properly speaking, we should mourn for nothing but sin, for we know that the world is under the constant governance of perfect wisdom, power, and goodness. What then can we fear; what can we lament, but resistance to his will? Laying however metaphysics aside, we know and are assured that "all things shall work together for good to them that love God." Well therefore may we rejoice in tribulation, while we continue the dutiful children of God. If we are afflicted, we know that we ought to be afflicted, and may kiss the rod which smites us. A deep practical conviction of the constant agency of the Almighty is the great source of consolation allowed us, amid the fearful and perplexing changes of this world. He only can be securely happy who in spite of the apparent confusion with which men and things, actions and sufferings, good and evil, are mingled together, can recognize by faith a latent order;

Can lift to heaven an unpresumptuous eye,
And smiling say, my Father made them all.

"The earth may shake, the pillars of the world may tremble under us, the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, and the stars their glory; but concerning the man that trusteth in God, he knows in whom he hath believed, he is not ignorant whose precious blood hath been shed for him, he hath a shepherd full of kindness, full of care, and full of power *."

3. To love and live with our Christian brethren. Tillotson's definition of happiness is "to enjoy what we desire, and to live with those we love." Indeed, a large portion of our happiness in life being dependant on others, common sense will teach us to associate intimately with those, whose opinions, tastes, and tempers accord to our own. Never was a more bountiful provision made for the happiness of Christians than in that injunction of their blessed Master—"Love one another." I have often thought that all the evils of contempt and persecution which the primitive brethren endured, were probably more than compensated by the closeness of their union in Christ, and the ardour of their mutual affections; an union cemented by their common dangers; affections heightened by their common sufferings.

Each of the three topics which I have been urging, admits of great expansion. I have only touched them cursorily. The first remedy is preventive, and diminishes the power of earthly disasters to injure us. The second may enable us to sustain afflictions with cheerful firmness. And the third provides a fund of benign enjoyment, which may brighten the most brilliant, and cheer our darkest moments.

I know that Christianity supplies numberless other means of consolation and sources of joy. I do not even know that those which I have selected are always the most efficient: but they seem to me the most certain and the most easy of attainment. The ardour of divine love, the aspirations of piety, the hopes of immortal glory, may pour into the mind in its happier moments a flood of holy rapture. These heavenly desires and affections are however a little dependent on the animal frame, and where there is any tendency to constitutional dejection, will sometimes fail even the best of men. But to detach ourselves from the things of this world, to repose confidently on our God, and to derive pleasure from the company of good men, are attainments (if I may so term them) always open to all. The proper use of our common faculties, and the proper direction of our natural feelings, are the only requisites.

To conclude. It is not altogether useless to shew that the melancholy observable in religious men, may

* Hooker.

be sufficiently accounted for, and Christianity cleared of an ungrounded charge. The infidel is thus checked in his triumphs, and the secret, but uneasy apprehensions of some weak brethren perhaps removed. Yet we have little reason to mourn over the sufferers. The father of mercy chastens not his children without a cause, and happy are they who are thought worthy of his paternal correction. Afflictions indeed of every kind "for the present seem grievous;" and grievous they will seem, while we abide in this fleshly tabernacle, where sense, not reason, presides. Yet let us not forget the words of the Roman historian, which Hooker so happily applies to the servants of Christ, complaining of the hardships they endure in his service. "Ego sic existimabam (uti patrem sæpe meum prædicantem audiveram) qui vestram amicitiam colerent, eos multum laborem suscipere, cæterum ex omnibus maxime tutos esse." Alas, what is it we lament? That we are safe in a world of danger, and pay the price of a few tears for immortal glory. Is this rational, is it manly? Surely the hour shall come, when after a thousand ages spent in advancing happiness, we shall look back on the light and shade which chequered these days of our infancy, with the same complacent pity which we feel at the tears and smiles of a baby. We now manage to make even a short life seem long, by the multitude of our cares; yet all the mighty events which have swelled the annals of six thousand years shall one day be confounded, and appear but a single and transient point in the long perspective. Even while we are still mortal, while our ears ring with the busy hum around us, and our senses are continually drawing us off from divine enjoyments, those senses are mercifully ordained to be their own correctives, and become the monitors of true wisdom. We may listen fondly to the voice of flattery, but we *must* hear too the voice of affliction. The same eye which sees the pleasures of the world, surveys also its vicissitudes, and awful are these lessons. The scenes of this life, whether bright with joy, or darkened with horror, pass swiftly by. The great and the wise are dropping around us. Empires are changing their limits; new dynasties and new kingdoms rise before us as we gaze. The prince of the power of this world triumphs. "Yet the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?"

"It remains, that they that weep, be as though they wept not; and they that rejoice, as though they rejoiced not; for the fashion of this world passeth away."

EUPHRANOR.

MISCELLANEOUS.

THE WORLD AS IT IS.

NO. V.

(Concluded from p. 548.)

——Pauci dignoscere possunt
Vera bona, atque illis multùm diversa, remotâ
Erroris nebulâ: quid enim ratione timemus,
Aut cupimus? quid tam dextro pede concipis, ut te
Conatus non pœniteat, votaque peracti?

It has been observed, that combinations of wickedness would overwhelm the world, by the advantages which licentious principles afford,

did not those who have long practised perfidy, grow faithless to each other. My friend recollected, and amplified, this remark, when one day he proceeded to argue, that Providence as it would seem, in pity to mankind, had permitted in every age, certain of *the world's* distinguished favourites to declare the actual amount of satisfaction which that world had invited and assisted them to amass. "Before sentence is passed," said he, "it is but equitable to allow the party accused the British privilege of making his defence. In the present instance, however, the confessions of the prisoner justify his condemnation. Most happily for one class of mankind, the bond of social secularity is so easily snapped asunder, that every disappointed worldling may dissolve it: an individual occasionally starts up, and becomes a kind of king's evidence against the copartners of his infatuation. Were these conspirators indeed invariably constant to the common interests of their confederacy, leagued as they are against the happiness, present and eternal of their fellow-creatures, the ordinary measures of defence on the part of wisdom, would soon become ineffective. Now to illustrate the specific value assigned to the world by those who have pillaged it of every thing it could offer to their rapacity, we need not refer to authority which they would disavow as suspicious, I mean, to Revelation; but to their own *confessions*. And for these there is no necessity to travel back into ages, whose history is, as some think, adulterated by fable; and to cite, in confirmation of our sentiments, such familiar anecdotes as that of Alexander weeping because he that conquered one world could not find another: let us appeal to evidence less remote, to evidence coeval with our own times."

"I anticipate, Sir, your allusion. You mean to bring forward Lord Chesterfield."

"True. And I congratulate myself on the fidelity of your memory, in recollecting so apposite an illustration of my opinions. I do mean our modern Petronius; a man, who while he received the homage of the world, most cordially detested the worshipper; and despised its oblation. Yet who but envied Stanhope, the idolist of fashion and wit, and the idol of the witty and the fashionable! But, as if to expose for ever the impostures of a 'false, fleeting, perjured' world, supporting its appearances by pantomime and masquerade, this man, its minion, was permitted to turn the laugh upon his patrons, and to unmask their actual character under circumstances of derision and insult; permitted to come and tell the audience that he had seen the coarse pullies and dirty ropes which exhibited and moved the gaudy scenery; and that he had seen and smelt too, the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude *. I might summon on this occasion, the second Lord Lyttleton, Lady M. W. Montague, Madame de Maintenon, and a host of others: but Chesterfield's evidence is decisive. I recommend you to hang up a full length of this witness; and another witness shall furnish an inscription.

"When I consider life, 'tis all a cheat,
Yet fool'd by hope, men favour the deceit;
Live on, and think to-morrow will repay:
To-morrow's falser than the former day;
Lies more; and when we think we shall be blest
With some new joy, takes off what we possess'd!
Strange cozenage! who would live past years again?
Yet all hope pleasure from what yet remain;
And from the dregs of life think to receive
What the first sprightly runnings could not give.
I'm tir'd of waiting for the chemic gold,
Which cheats us young, and beggars us when old!"

* The transcriber of these papers refers the reader to the Christian Observer for 1805, pp. 250-2.

"Never," continued Mr. M—, "was delineated, except by the pencil of inspiration, a more finished portrait of *the world*; and by an artist supported, like Lord Chesterfield, by its patronage, and whose transcendant genius was only detained by truth, when truth was susceptible of extrinsic grace. Dryden's estimate of life (and *his* estimate is substantially every body's) supposes a feverish and despondent anxiety to reach after a something not hitherto possessed, whereon to repose the soul, wearied and disappointed by fruitless travail. It is language expressive of frustration and defeat, combined with aversion towards an object once irradiated by hope. The poet merely amplifies a maxim, which, though taught by the sacred oracles, we hesitate to admit, that all is vanity and vexation of spirit. Men love the world till they utterly loathe it; they live for it, till its treatment compels them to covet death and annihilation." "Are you aware, Sir, that such a weariness and satiety would almost establish a system of universal suicide?"

"If suicide be the effect of the disgust created by such weariness and satiety, and this disgust be universally experienced at some period or other of every individual's existence, as I firmly believe it is, I allow that such a system as you describe, *is* the natural result."

"Then why are not all men suicides?"

"Surely, Arthur, you have not forgotten the Prince of Denmark's soliloquy. Let *him* answer your objection.

> —The dread of *something after death*
> Puzzles the will.

You know the rest. Shakspeare, when he makes Hamlet deliberate between life and death, pictures the conflict endured by every suicide who pauses, before he plunges into an unseen state of being, where he may possibly exchange an hour of anguish for deathless agony. The terrors of an untried futurity flash on the soul; conscience, as the relenting assassin describes it, is 'a blushing, shame-faced spirit that mutinies in a man's bosom. But I may ask, what is the world to a person bereaved of a beloved relation or friend; what to a candidate for some desirable station supplanted by a rival; what to one attacked by a torturing and incurable disease; what to another who has lost his all at a crash; what is it to any man dispossessed, beyond hope of recovery, of the supreme object of his pursuit? Let a person lose that one thing which from the vast heap of supposed advantage he has selected and appropriated, and for other matters which a bystander might esteem to be capable of filling up the vacuum equally well, he will care nothing. Losing the one thing he loses all: finding his 'joys packed up and gone,' and no prospect, the most remote, of substitution, he is then tempted to self-destruction; because he has survived, as he thinks, the very contingencies of happiness, and life is henceforth to be a series of successive misery. But then intrudes an indistinct persuasion of another state; he would indeed willingly discredit its existence; but his unbelief is immature; it cannot decoy him farther; he approaches the confine of scepticism, but the overshadowing darkness of *the undiscovered country* forbids more daring adventure."

I neither denied nor acknowledged the accuracy of these assertions. Hitherto I had never been tempted to reason with Hamlet. But a time soon after came, when I experienced, in all its force, that terrific suspence which he describes; and although my reasonings were, as you will believe, in their external character, every thing but the embellished logic of the poet, in substance they were tremendously the same. But to return to our discussion.

"Then I will concede," said I to my friend, "that your estimate of the world is just, that it is essen-

tially evil, that it directly tends to entail misery upon its adherents. Here then an enquiry arises, which you are bound to resolve. I ask, what countervail of happiness is offered by religion, in case a man of the world, as you call him, crosses over to your party? The least, he can expect, ought to be an equivalent." My companion looked now as though I had puzzled him. What! thought I, is the preacher at a fault! In a moment I managed very conveniently to expel the remembrance of *my own* embarrassments, and anticipated my poor uncle's complete and final defeat; having already, as I conceived, thrown into disorder his right wing and centre. But the enemy at length rallied. "I am so conscious," observed Mr. M— in reply to my question, "of my inability to do justice to so sublime a cause, that even were my understanding equal to the subject, I could not undertake to furnish such proof as shall satisfy you of the supreme excellence of religion, because it is not enough that the mind be convinced of its truth: to appreciate religion justly, we must discover its value by personal possession. I view the Gospel in the light of a remedy, and a remedy supposes some antecedent distemper: the same physician who offers and applies the antidote, brings us acquainted with the malady he engages to heal. Now, with regard to the disordered state of the world, the information of revelation is unambiguous and direct, and grounded on appeals to the actual condition of mankind. Man is the *merchantman seeking goodly pearls*,— the similitude obviously implies, that the world is habitually busied in the pursuit of certain objects which it judges to be valuable; and here the allegory would terminate, were the merchantman solely intended to represent the human race in general; but the remainder of the parable compels us to restrict its meaning to those of mankind whose unproductive search after happiness in earthly things, has been interrupted by the discovery of something superior; for we are informed, that when *he had found one pearl of great price, he went and sold all that he had and bought it.* The parable proceeds no farther; it leaves the merchantman satisfied; he has parted with possessions once deemed invaluable in order to secure a possession more invaluable, of price so incalculable as to preclude the necessity or desire of renewed search.

"I may adduce another illustration of the unsatisfying nature of the world contrasted with the durable excellence of the Gospel, from the conversation held at the well between the Messiah and the woman of Samaria: *whosoever*, said he, *drinketh of this water, shall thirst again!* an assertion which may be accommodated, without violence, to describe any source whatever of earthly gratification; and it includes the idea of inability to afford any permanent satisfaction; it allows an assignable portion of delight, but ensures no continuance. Christ however accompanies his assertion with declaring, *whosoever drinketh of* THE WATER THAT I SHALL GIVE HIM, SHALL NEVER THIRST: he exhibits his religion in contrast. In both instances he describes the Gospel as a *remedy*."

"But, Sir, it is not fastidious, I presume, to ask, if a remedy, how does it operate? Can it annihilate pain and sorrow? What can it do (I adduce one of your own examples,) for a person bereaved of a beloved relation, or friend?" It will render him, if a Christian, submissive to the loss. Religion is the parent of resignation: the sufferer will allow, that what the Creator lent, he had a right to recal; he will remember, that the affliction was sent by one who mingles mercy with chastisement, and thus his suffering will become the minister of good. Besides, the loss he is enduring will instrumentally detach his soul from the world; he will

soar farther beyond its hopes and disappointments; and the nearer approach to heaven will bring increasing measures of happiness." "But what becomes of the candidate supplanted by a rival?" "Why, in the first place, when a man seeks any post of influence or profit on Christian principles, he will do this in perfect subordination to providence; and if supplanted, he will not feel the bitterness of defeat; because his happiness did not depend upon his success." "Will then religion heal the wretch who is incurably ill?" "It will not remove the immediate cause of his anguish, but instruct and enable him to bear its effect. And if the disorder agonize and ultimately destroy his body, it cannot touch his soul: the misery is temporary." "Will it reinstate a ruined man in his lost possessions?" "No. But it will confirm convictions already entertained, that felicity is not inseparable from an estate, and that sublunary wealth is frequently coupled with moral indigence. Religion does not destroy pain and sorrow, but softens their effects. A Christian too lives in habitual recollection of the uncertainty of all earthly things: every object about him bears the impress of vicissitude and decay: hence he is taught to supplicate for *that peace which the world cannot give*."

In this strain Mr. M— proceeded. I could not confute him; neither could he convince me. For whatever concession he could extort from my judgment, the persuasion, if I may call it so, was transient and inoperative; and this will invariably be the case, where men's passions and interests are originally averse from truth. But, Sir, you will refer my aversion to another source also. You will remind me, that my refusal to admit the reality, and the importance, of the principles advanced by my instructor, resulted from an utter inability to estimate their practical value. It was evidently this circumstance which occasioned the embarrassment above described. My friend could not but perceive, that, properly speaking, there were no common principles between himself and his opponent. My mind had no moral receptivity. Can 'the eyes of the blind see out of obscurity, and out of darkness?' Can the ears of the deaf 'hear the voice of the charmer, charm he never so wisely?' I need not add, that all spiritual perception must be imparted by an agency strictly divine.

"He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day:
'Tis he th' obstructed paths of sound shall clear,
And bid new music charm th' unfolding ear!"

—— It is not my design to attempt, in this correspondence, a minute relation of the circumstances, that induced me to investigate with seriousness, and finally to adopt, the sentiments I now profess. The instructor of my youth, did not live to witness my practical attachment to principles whence he derived firm hope and consolation, as he entered the avenues of death. Unhappily for me, his dissolution took place precisely at the period when I needed most, and began justly to appreciate, his counsel and guidance. I then first fluctuated between passion and conscience. The struggle had commenced, on the issue of which appeared to depend my everlasting peace. Then it was, that I discerned—faintly indeed, but still the object was visible—the genuine character of a world, by which I had been so miserably deluded. And at the same time that I was partially awakened to a sense of the world's vanity, I saw with a mortifying distinctness, that I was only in favour with the traitor so long as he could fleece me. Yet if this latter discovery wounded my natural pride, the auspicious period was advancing, when I could congratulate myself on his perfidy. As

the world now deserted me, I looked round with a look of wild surprise, agitated by revenge and despair, and all but resolved to take that desperate leap into the dark which was—but over this part of my history I would for ever throw a veil. * * * * In this extremity infinite mercy interposed. The injuries which I had received, and which at first instigated me to regard mankind with disgust and hatred, and increased my irritability and arrogance of character, these very injuries and their disastrous consequences were commissioned to sever me, and I trust effectually, from the desires and anxieties of this world. And now, if, as a dupe who had at last detected the impostures of his deceiver, I scorned and abhorred that world, yet as one who was instructed to foresee its final doom, it became the object of my deepest commiseration. I learned, Sir, to compassionate men, not to hate them!

In resigning the object of my once idolatrous attachment, few circumstances affected me more sensibly than the sarcastic contempt of my associates; especially of those among them, whose intellectual powers and attainments I was accustomed, and with perfect justice, to admire and respect. It was no difficult matter to awe the profane *fool* into silence by a very indolent exercise of the discursive faculty; but that which would crush an infant, produces no fatal effect upon a man. Nothing scarcely did I dread more, than the scrutiny of my opinions by any one whose understanding was not to be despised. *Here* I felt, that

> "—Still *the world* prevail'd and its dread laugh,
> Which scarce the firm philosopher can scorn,"

and which, by the bye, "the firm philosopher" never did, nor will *scorn*. But if the character, whose attacks I feared, evidenced, or affected to evidence, a personal regard for me, my terror was proportionably increased. I was distressed by my inability to clear the subject nearest my heart from the difficulties it necessarily involves; and with respect to which it is, I conceive, impossible to satisfy an unhumbled, an unsanctified, mind. And had I even been capable of confuting, with the most triumphant success, the objections of my opponents, would their defeat have been followed by a practical submission to doctrines which their passions and interests conspired to hate? If they acquiesced in my principles during the current hour, how could I calculate upon their obedience for the next? Those days, however, of debate are gone. I soon after became a stranger in my own circle. But the loss has been supplied; and I humbly hope, that the friendships I have since formed will not merely endure to the grave, but be renovated in eternity. * * *

REVIEW OF NEW PUBLICATIONS.

FABER'S DISSERTATION ON THE PROPHECIES.

(Concluded from page 621.)

We have already given a brief view of Mr. Faber's arrangement of the book of the Revelation. His second volume is devoted to a more minute examination of it; though as his subject confined him to those parts of the apocalypse which treat of the great period of 1260 years, he passes over in silence the contents of the *six first seals*, and commences his observations from the last seal, which comprehends *all the seven trumpets*. The opening of the seventh seal Mr. Faber considers as the prelude to the disturbing of the

tranquillity which the church had enjoyed after the days of Constantine; and as the harbinger of the downfal of the western empire, the herald of the revealing of *the man of sin*. *The four first trumpets* describe the removal of *that power*, which in the days of St. Paul letted or prevented the developement of this apostasy, viz. the western imperial dignity of Rome. In the explanation of these trumpets, Mr. Faber differs as to one or two points from Bp. Newton and Mr. Whitaker.

The ninth chapter of this work, which relates to the effects of the two first woe-trumpets in the East, is professedly an abridgment of Bp. Newton's interpretation, with the exception of one circumstance, respecting which Mr. Faber proposes an emendation. The fallen star, who is represented as opening the bottomless pit, and letting out a vast swarm of locusts, the learned prelate considers to be the impostor Mohammed. To this Mr. Faber objects, on the ground that in the language of prophecy the Arabian impostor cannot be called a *fallen star*, which means either the downfal of a king, or the *apostasy of a minister of religion*. He therefore applies this symbol to the *apostate Nestorian monk Sergius*, or *Bahcira*, who assisted Mohammed in the forging of his imposture; and who, as Mr. Faber observes, infused into it all the antitrinitarian venom of his own sect.

In the next chapter, Mr. Faber examines the contents of the little book, (τὸ βιβλαριδιον) which comprehends the 11th and three following chapters of the Revelation. According to the scheme of the learned author before us, these chapters form a complete history of the western apostasy, and in point of chronology run parallel to each other. He divides the contents of this codicil to the larger book of the Apocalypse, into five sections, viz. 1. The prophesying of the two witnesses. 2. The war of the dragon with the woman. 3. The history of the ten-horned beast of the sea. 4. The history of the two-horned beast of the earth. 5. The collateral history of the true church, of the reformation, and of the harvest and vintage of God's wrath.

Concerning the two witnesses who are said to prophesy in sackcloth during the whole 1260 years, Mr. Faber agrees substantially with Bp. Newton; but supposes that they symbolize not merely a few faithful servants of God in every age, but more distinctly, the two-fold church of God, the church before, and the church after the advent of Christ. To the objection, that no members of the pre-christian church *literally* prophesied (that is, preached, as Mr. Faber justly explains the term) during the great apostasy, he replies, that the prophet speaks only of men of a *like spirit* with themselves, the mystical children of *the church general*, now for ever united under its illustrious head, those Israelites indeed.

An opponent of Mr. Faber's system would scarcely allow this reasoning to be just, though he ingeniously explains the circumstance of the witnesses having but *one mouth*, by a reference to one of the homilies, and to the seventh article of our church respecting the harmony of the Old and New Testaments.

The slaying of the witnesses Mr. Faber interprets of the total defeat of the Protestants in Germany by the Emperor Charles the Fifth, whom he makes the last head of the Roman beast, in the year 1547. They remained unburied in that country, which he supposes to be the figurative street of the great city within which our Lord was crucified, viz. the Roman empire, three days, that is, three years and a half, till the latter end of the year 1550, when, by the defeat of the imperial army, they again stood upon their feet, and at length by the peace ratified at Passau in 1552, and confirmed at Augsburgh in 1555, the

two prophets *ascended into heaven*, or, in other words, became an acknowledged church. This interpretation Mr. F. labours to support with much strength of argument, combating various others which have been brought forward by different writers; and particularly pointing out the erroneous scheme of Mr. Galloway relative to this whole prophecy.

After an explanation of the term "hour," as used in prophetical language, and which Mr. Faber interprets, in the prophecy under consideration, to mean the period comprehended under the second woe-trumpet, he proceeds to state, that the earthquake which was to take place at the close of that season must be applied to the *French revolution*; and agreeably to his opinion respecting antichrist, he supposes that in the year 1792, when monarchy was totally abolished in France, and atheism was openly avowed, the third woe-trumpet began its tremendous blast, and antichrist stood revealed in all his horrors.

"On the 12th of August, 1792," says Mr. Faber, "*the infidel king* exalted himself above all law: on the 26th he exalted himself above all religion. As the first of these days witnessed the abolition of all the distinctions of civil society, the second beheld the establishment of atheism by law. A decree was then past, ordering the clergy to leave the kingdom within a fortnight after its date. The ministers of religion were now no more; and no traces of christianity could be found in the reprobate metropolis of the atheistical republic. One of the churches was converted into a heathen temple, the den of *the foreign God*, and *his kindred Mahuzzim*: and the rest were used as places of public festivity and amusement. There the abandoned citizens of Paris flocked in crowds, no longer as formerly to worship their Maker, but to hear his name blasphemed, his existence denied, and his eternal Son ridiculed as an impostor."

The second section of this chapter is concerning the war of the dragon with the woman. In the interpretation of this part of the Revelation, Mr. Faber altogether differs from Sir Isaac Newton, Bp. Newton, and Mr. Whitaker, who follows the bishop. His own opinion is, that the dragon, according to the express declaration of St. John himself, is the devil acting by means of the seven-headed and ten-horned beast; that the woman is the spiritual church of true believers, and the man-child the mystic word of God: and that the war between Michael and the dragon is the spiritual contest between the witnesses and their enemies during the 1260 years. *The fall of the dragon from heaven to earth*, Mr. Faber considers to be the devil's quitting his station in the apostate church of Rome, for the purpose of opposing real christianity, and assailing it from *the earth*, or the secular Roman empire, through the medium of literature and philosophy. An attempt is then made to trace his steps in this warfare, by shewing the various channels through which the poison of atheism and infidelity was industriously conveyed. This flood of iniquity was at length swallowed up by the earth about the year 1801, when a trial had been made of the modern philosophy, and its folly and wickedness clearly discerned. But the peculiar triumph of the mystic woman over the dragon is referred to *Protestant countries*, and more particularly to our own highly-favoured land. "Resolute," says Mr. Faber, "in honouring the religion of Christ, and in giving glory to his holy name, both the *sovereign* and the *people of England* have hitherto been enabled firmly and successfully to resist alike the secret artifices and open assaults of the infernal serpent."

In the next section respecting the *ten-horned beast of the sea*, Mr. Faber combats the interpretations of preceding commentators, which refer this symbol to the papacy; and maintains that it is *the temporal Roman empire*, in its revived, or papally-idolatrous state. An elaborate enquiry is then instituted as to the meaning of the last head of this

beast, which Mr. Faber styles his *septimo-octave head;* and he determines that it is the *patriciate of Rome* merging in *the Carlovingian emperorship*. According to a subsequent conjecture of Mr. Faber's, by the recent surrender of the title of Roman emperor by the emperor of Austria, *Buonaparte* is, in fact, become the last head of the great Roman beast.

The *two-horned beast of the earth* is the next subject of discussion. As to this symbol, Mr. Faber labours to shew that it neither represents *infidelity* and *democratic tyranny*, nor the French republic, and the goddess of reason and liberty, according to the interpretations of Mr. Kett and Mr. Galloway; nor the Roman empire under Justinian, according to Mr. Sharpe; but the catholic spiritual empire of the church of Rome, considered as including both the pope his head, and the regular and secular papal clergy his two lamb-like horns or distinct ecclesiastical kingdoms. In this last point, Mr. Faber agrees with Bp. Newton. Respecting the very obscure passage relative to the image of the beast, he has followed the opinion of Mr. Zouch, who supposes that it is the revival of idolatry by the pope for the use of the Roman empire. As to the name of the beast, Mr. Faber adopts the interpretation so long since given of it by Ireneus, in which Bp. Newton coincides. The two apocalyptic beasts are, therefore, according to Mr. Faber, the two contemporary Latin empires, secular and ecclesiastical; the close and intimate connection between which, St. John afterwards represents by the great compound symbol of a harlot or apostate church riding upon a seven-headed and ten-horned temporal beast.

In the last section of this chapter, Mr. Faber considers *the history of the true church* during the great apostasy. The 144,000 followers of the Lamb, mentioned in Rev. xiv. 1. he thinks, are the same as the two *witnesses*, or the line of faithful believers, throughout the 1260 years. After describing the 144,000, the prophet suddenly introduces an angel flying in the midst of heaven, and bearing the everlasting gospel. By this angel, Mr. Faber supposes *Luther* and his followers to have been intended, by whose preaching of what may justly be called the *renovated gospel*, the reformation was begun. He is followed by a second, whom the learned author considers to be *Calvin*, and the different reformed churches on the continent. He is again succeeded by a third angel, who is supposed to represent the third great branch of the reformation, *the Church of England*. For this interpretation of the characters of the three angels Mr. Faber acknowledges himself to be indebted to Mr. Whitaker.

We are now come to the eleventh chapter of this elaborate work, which relates to *the effects of the last woe-trumpet, the pouring out of the seven vials, and the restoration of the Jews*. The seven vials are all, according to Mr. Faber, posterior to the year 1792, when the third woe-trumpet began to sound, and more or less affect both the east and west. Mr. Faber, as we have already observed, arranges the vials under those of *the harvest*, the *three intermediate vials*, and the vial of *the vintage*. The vials of the harvest comprehend the miseries, both internal and external, produced by the French revolution, and are supposed to have been exhausted about the year 1801, when the affairs of the world in some measure returned into their old channel. At the pouring out of the fourth vial, the sun of the Latin firmament, or the now-existing principal government of the divided papal Roman empire, scorches men with intolerable heat. This, Mr. Faber refers to the government of France, under its present despotic usurper; the blaze of whose tyranny extends far and wide over the continent. The influence of this vial, under which we now

are, he thinks may probably continue till the days of the vintage. But as the vials are the effects of the wrath, and not of the mercy of God, Mr. Faber supposes, that they will not produce any further reformation from popery. And as they are all represented as being poured out on the papal and Mohammedan Roman empire, he thinks there is good reason to believe, that there will be no fresh general persecution of Protestantism; or, at least, that no attempt of that nature will prove successful. All the remaining vials are yet future. At the pouring out of the fifth, some great temporary calamity will fall upon the empire of the secular beast; but what this will be, it is impossible at present to determine. At the pouring out of the sixth vial, the waters of the mystic Euphrates, which symbolize the Turkish monarchy, will be dried up, in order that a way may be prepared for the kings of the East, whom Mr. Faber conjectures to be the Jews. The tottering state of the Ottoman empire seems to point out, that the era of the sixth vial cannot be very far distant; and its downfal will make way for the restoration of the Jews to Palestine. *The vintage* is the catastrophe of the great period of 1260 years, and synchronizes with the last vial, called by Mr. Mede, *the vial of consummation*. At the pouring out of this vial three important events are to take place: the earthquake, by which the Latin city, or Roman empire, is to be divided into three parts; the overthrow of the great scarlet whore, or the spiritual Babylon; and the battle of Armageddon. The war which will be decided by this great contest, will be undertaken by a confederacy of the beast, the false prophet, and the kings of the Latin or papal earth, probably against the Protestant powers and the Jews, then about to be restored to Palestine. Before this time, Mr. Faber conjectures, that the infidel king may possibly become the last head of the beast, and thus take the lead in this expedition.

Mr. Faber next brings forward four corresponding prophecies of St. John, Daniel, Zechariah, and Joel, relative to the events of the seventh vial, viz. Rev. xix. 11—21. Dan. vii. 11, 12. Zech. xii. 13, 14. Joel ii. 3. From these passages he afterwards deduces the leading particulars respecting the great battle of Armageddon, and the restoration of the Jews. This battle, which literally means *the destruction at Megiddo*, Mr. Faber supposes will be actually fought in Palestine, between *the two seas*, near the town of that name, which is not far from the shores of the Mediterranean. The war which this battle will terminate, will, in some sense, be a religious war. The infidel king and his confederates will at first succeed in taking Jerusalem, but they will afterwards be totally overthrown. A third part of them, however, it is said, will be spared and converted. The great maritime power which begins to restore the Jews, Mr. Faber supposes will be a Protestant power, but what particular country may be intended he does not presume to determine. By a quotation, however, of some parts of Bp. Horsley's remarks on the eighteenth chapter of Isaiah, it is pretty evident that he looks towards our own country. With respect to the restoration of the Jews, the learned author thinks that it will take place at two distinct and successive times; namely, first, at the close of the 1260 years, during 30 of the 75 years which are mentioned by Daniel as succeeding that great period; and, secondly, during the last 45 years of that shorter term. That the first division relates to Judah; and the second, to what Zechariah calls the house of David and Jerusalem. He supposes, also, that the conversion of the Jews to Christianity will not be *previous*, but *subsequent* to their restoration. Finally, at the end of the 75 years, the season of *millennian rest* will

commence; but as to *the specific nature* of this happy period, Mr. Faber wisely declines forming any conjecture. The last chapter of this work contains a brief recapitulation of the leading points which have been discussed, and closes with the following serious and impressive observations:

"On the whole, it is reasonable to conclude, that the time is not very far distant, when the symbolical *heaven* and *earth* shall pass away, and when the *personal word* shall begin to tread *the wine-press* of the fierceness and wrath of almighty God. Never were there more awful times than these of the *third woe-trumpet*. All civilized government has been in a state of commotion; and the powers of Europe have been shaken to their very centre. The end, however, is not yet. The calamities of *the harvest*, are but the harbingers of those which shall take place under *the last vial*, during the period of *the vintage*. Men have not yet ceased to blaspheme the name of the Lord: soon, therefore, shall *the spirits of devils* go forth from the mouth of *the dragon*, *the beast*, and *the false prophet*, to delude them to their destruction. Few, perhaps, indeed, of the present generation will behold *the division of the Latin city into three parts*, *the formation of the antichristian confederacy*, *their invasion of Palestine*, *their opposition to the maritime power which shall begin the restoration of the Jews*, *their temporary capture of Jerusalem*, *their ultimate destruction at Armageddon*: but, if I be not greatly mistaken in the date which I have assigned to the 1260 years, many of our children will be eye-witnesses of these events. For ourselves, we have only to labour through the grace of God, and the assistance of his Holy Spirit, that we may be prepared to meet the Lord at his coming. Death, whenever it shall arrest our progress, will assuredly be the end of the world to each of us. We pervert the study of prophecy, if we make it only a mere curious speculation. We ought rather so to read the oracles of God, as to profit by them in all holiness of life and conversation. Neither a hearty reprobation of the cruelties and corruptions of *Popery*; nor an abhorrence of the impious imposture of *Mohammedism*; nor a detestation of the diabolical principles of *Antichrist*, are alone sufficient to prepare us for the kingdom of heaven. We must beware, lest we have a name that we live and are dead. We must be watchful, and strengthen the things which remain that are ready to die, lest our works be not found perfect before God. It will be but small comfort to each of us as individuals, that our country is preserved amidst the wreck of nations, to fulfil the future high purposes of the Almighty, if we through our own negligence fall short of the promised reward. In fine, our eternal interests will be but little benefited by the study of prophecy, unless we pursue it in the manner which the apostle himself hath proposed to us. 'Blessed is he that readeth, and they that hear the words of this prophecy, and *keep those things which are written therein*: for the time is at hand'."

We have thus presented our readers with an analysis of Mr. Faber's learned and important work. We have, in a great measure, contented ourselves with this, because we did not consider it to be at all necessary to enter into a critical examination of the various interpretations of prophecy which he has brought forward; or to state with any degree of decision our own sentiments respecting them.

With respect to the general execution of this work, we think, that notwithstanding the necessity of clear and repeated discussions, it might in some parts have been compressed with much advantage both to perspicuity and effect. On the other hand, it would have been desirable, in many cases, to have exhibited the prophecies under consideration, somewhat more completely, instead of the insulated form in which they now appear; and more particularly, to have quoted them precisely as they are found in our bibles, reserving in every case the new translations, on which Mr. Faber sometimes builds his interpretations, to separate paragraphs. The work, however, with all the faults or errors which it may contain, (and in a dissertation on long extended and obscure prophecies, who can be so unreasonable as not even to expect many?) is a valuable and seasonable publication. It is highly creditable to the learning,

ingenuity, and piety of its author; and we trust that it will be the means not only of throwing considerable light on the important subjects of it, but of exciting the attention both of the learned and studious, and of Christians in general, to the contemplation of the sacred prophecies. We live in eventful times. Great and awful purposes are, doubtless, tending towards their accomplishment by the present circumstances of the world. Firmly believing that all the changes and revolutions which have taken place, or which may hereafter come to pass, will be made subservient to the advancement of the kingdom of Christ, let it be our care, in this highly-distinguished nation, to preserve the Christian faith pure and undefiled; to become, not only nominally, but really, the disciples of Christ; and to labour by all the means in our power, to promote the interests of his religion in our own country, and in the world at large. Thus shall we be prepared for all events; for trials and persecutions, if such should be ordained; or, as we rather hope, for witnessing and sharing in the increasing triumphs of our Lord*.

Letters addressed to the Daughter of a Nobleman, on the Formation of religious and moral Principles. 2 vols. By ELIZABETH HAMILTON, author of Letters on the Elementary Principles of Education, &c. &c. London. Cadell and Davies. 1806. 12mo. Vol. i. pp. xxxi. and 257, Vol. ii. pp. 271.

To influence those who are in a situation to influence others, is to exert our influence *at a mechanical advantage;* and it is desirable that what is to be thus operative, should be directed to a good end. Every attempt therefore to form to right

* Since our review of Mr. Faber's Dissertation was completed, we have seen a Supplement to that work, the first part of which contains a reply to the objections of Mr. Whitaker. In this reply, Mr. Faber still maintains his leading positions, and considers his hypothesis as rather strengthened than impaired by the objections of his antagonist. He has certainly produced some strong additional arguments for the application of the term Antichrist to revolutionary France. In the second chapter of the Supplement, the learned author, with a laudable spirit of candour and modesty, takes notice of some slight errors into which he acknowledges that he had fallen. He expresses himself less *positively* respecting the period from which the 1260 years are to be computed, though he still considers the year 606 as the most *probable* date. He retracts, also, a similar positive assertion respecting the time from which the number mentioned in Dan. viii. 14. must be computed, and he has inserted an explanation of Rev. xi. 13. relating to the commencement of the earthquake by which a tenth part of the great Roman city fell, that is, the breaking out of the French revolution, differing somewhat from his former statement, and which he has partly adopted from a publication by Mr. Bicheno. Mr. Faber further apologizes for the imperfect manner in which he had treated of the restoration and conversion of the Jews, and announces the intended publication of another work on that interesting subject. The third part of Mr. Faber's Supplement contains a *Brief View of the present Posture of Affairs as connected with Prophecy.* This chiefly relates to the late enormous strides of Buonaparte towards the universal empire of the West, and his having virtually become the last head of the great Roman beast. On these points, however, Mr. Faber writes with becoming diffidence and candour. We wish we could *entirely* approve of the *manner* in which the reply to Mr. Whitaker is conducted. Mr. Whitaker seems, indeed, to have offended against the laws of equity and candour in his attack on Mr. Faber's Dissertation; but we were sorry to observe a few instances of retaliation in the reply, which it had been much better to have avoided. But, in general, Mr. Faber has written with temper and moderation.

It will be proper to correct in this place an error of which we were guilty in our review of Woodhouse on the Apocalypse. We have represented that writer as considering the time of the seventh vial to have actually commenced, in consequence of an ambiguous expression which he uses at p. 410; whereas it appears from other parts of his work, pp. 406, 408, 412, &c. that he regards that vial as still future.

principles the minds of the great, whether it be private or public, whether its objects be the young or the adult, must more or less interest our attention. But the letters before us appear under circumstances peculiarly interesting. Their author had been anxiously engaged in educating the children of a noble family; some incidents separated her from these beloved pupils, leaving, however, her affection for them unimpaired; and she accordingly continues her friendly instructions to them through the only remaining channel of intercourse. The almost parental tenderness which uniformly inspirits her pages, is extremely pleasing, and her parting wishes are in the very tone of the shepherd in Virgil, when he resigns his fields and flocks to the nurture of strange hands; *En illos unquam longo post tempore fines?* Miss Hamilton does not inform us what those incidents were, which led to her separation from the family in question; but it is plain that they were such as did not pass without inflicting a wound on her sensibility; nor have the allusions, obscure but full of meaning, which in these letters she occasionally makes to them, escaped our notice.

This publication the author seems to consider as a sort of appendage to her well-known work, entitled, *Letters on the Elementary Principles of Education.* That work therefore has more depth and novelty than the present; more indeed than perhaps the present ought to have, considering that it is addressed to very young persons. Yet this performance will not discredit Miss Hamilton. It is sensible; and, though its professed aim be to restate "*old* truths," it does not want originality of observation and of thought. In general, however, the author writes judiciously rather than brilliantly. We also think it proper to observe, that, on the present occasion, Miss Hamilton appears to do more justice to the importance of religion, and to write on it more correctly, than in her former letters. Indeed she is here very earnest on the subject.

A capital feature in both Miss Hamilton's works on education, is the attention which she pays to the powerful influence of early associations on the mind. On this principle, indeed, in a general way, every system of education must necessarily proceed; but in practice it is deplorably lost sight of by the great majority of the teachers of youth. We seem to imagine that the rudiments of morality and religion are to be taught exactly in the the same manner as the rudiments of spelling or cyphering; forgetting that of *moral* education direct and formal instruction, although an indispensable, is yet surely the smallest part. It is principally in the hours of play and relaxation, that the moral character of a child is formed; and our ingenious author therefore judged wisely in taking advantage of these, to impress on the minds of her youthful charge the important truths by which life should be governed. Not that the natural and pleasing gaiety of the young is to be frowned into gravity, or the flow of their spirits to be clogged by the perpetual obtrusion of heavy apothegms: this would be to miss of the very object in view, which is, to impress them with an *agreeable* idea of the principles inculcated upon them. A child will and ought to be childish; but there is an art, attainable, we doubt not, by the combined operation of affection and assiduity, by which we may gently direct without checking their vivacity, lead them to amusements of an improving kind, and thus "turn delight into a sacrifice."

And here seems to be the distinction between the acquisition of knowledge, and the formation of principle. So far as knowledge is concerned, we have very little faith in *the art of teaching in sport.* Ingenious men and ingenious women

have devised a variety of expedients for becoming learned without toil; but although many of these are valuable as *helps* to fix in the mind what has been brought there by other means, they can never, we fear, supersede the necessity of patient drudgery. It is vain to think of tricking children into a proficiency in the seven sciences. Knowledge can be purchased only by paying down for it the price of labour, and, in spite of all the "cheap and easy methods" of procuring it that have been invented, it will generally rise to its level. But morals appear to stand on a somewhat different ground What is here conveyed to the young mind as a lesson, will make but a slight, and that not a very pleasing impression, unless it is in accordance with all that is infused into it by what may be called the simple action of the atmosphere around it. Much must necessarily be acquired by children in their leisure intervals, and, if we are not careful that what is so acquired shall be good, it will probably be bad. All that they hear or see, the characters of their associates or attendants, and particularly the example and the *spirit* of their parents or instructors, all have a mighty influence in giving a colour to their thoughts and views. Nay, they are perhaps in a more impressible state when engaged in seeking amusement, than during a visit of ceremony to a teacher. It follows then, that the *indirect* instruction of youth is the most important part of moral education. For the reiteration of such obvious truths as these, we can offer no apology, excepting on the ground that obvious truths (like the natural curiosities which are always within our reach) seem very frequently to be neglected only because they are obvious. The great efficacy of early associations is assuredly too little considered by those who watch over the rising generation, and Miss Hamilton deserves, we are sincerely of opinion, the thanks of society, for calling the public attention to this subject.

But powerful as the principle of association will undoubtedly be found in moulding the infant character, we cannot suppress the remark, that its force may be overrated. He that duly considers the obliquity of the human heart, and at how early an age the evil tendencies of our fallen nature begin to discover themselves, will not place implicit reliance on any system of education, however happily conceived. While he is prepared diligently to turn to account what he may, in a qualified sense, term the *omnipotence* of early associations, he will recollect that there is in reality one only Omnipotent, whose blessing alone can render his industry productive. Every step therefore which he takes, will be in dependence on that being: to him he will perpetually commend the children of his care, imploring for them that "wisdom which is from above;" the "increase" from heaven; the dew which descends unseen and in silence, when the daily vigilance of the labourer is suspended. Were such a disposition of mind to become more generally prevalent among the instructors of youth than it is, we should entertain no apprehensions of their relaxing their efforts in the discharge of their functions; and on the other hand we feel perfectly persuaded that their efforts would be far more likely to succeed.

Understanding, then, education to imply an *universal* superintendance over the growth of the mind, it is evident that the management of the first years of a child can be entrusted to no hands so safely as to those of a parent; and since the task requires leisure, that parent must, in a great majority of cases, be the mother. Here we entirely concur with Miss Hamilton; nor can anything, it appears to us, be much more preposterous or mistaken, than the conduct of those mothers who, without the apology of weak health, early abandon their offspring to the

care of an assistant. An indifferent person, however acute and conscientious, cannot be expected to scrutinize the infant character with the inquietude of parental fondness, to become familiar with all its lines and shades, to watch the play of every rising passion, and to be ingenious in devising an appropriate system of regulations. The consequences must be, a certain coarseness of management, and a disposition indiscriminately to overcome every thing that appears wrong by the application of a given degree of force. A mother, on the contrary, who once undertakes the work in earnest, will soon find too much of her heart in it to perform it in a coarse, or (if the expression may be allowed) a *wholesale* manner. Indeed she will rather be prone to the other extreme. Sensible women are seldom, we suspect, in the literal sense, blind to the faults of their children; perhaps they are even quicker than other persons in discovering them; but it is *after* the discovery that the mother interposes; they persuade themselves that there is something peculiar in the temper and disposition of their children, which requires a very peculiar delicacy of treatment, and accordingly frequently attempt to manœuvre them out of faults which should be the subjects of a little plain correction. Yet notwithstanding this and other abatements, they are certainly, other things being equal, the fittest instructors for the early years of their own families. Let it be observed, that we are speaking of children of a tender age. Even these, we know, it is in many cases impossible for a mother herself to educate; to be their sole instructor, almost always: we are only contending for the expediency of the practice, where it is possible; and if those who neglect it have no other excuse for their conduct than their own deficiency in intellectual attainments, this, however good a reason for their furnishing themselves better, is a very bad one for the non-performance of their duty.

But it is time to bring our readers better acquainted with the work before us. Perhaps they should be forewarned that, on religious subjects, Miss Hamilton deprecates the criticism of zealots and partizans of whatever description. How far our own title to the censor's chair in the present instance is liable to be affected by this excluding sentence, may possibly be made a question; the Christian Observer having been long ago proscribed by many persons, as a party-work of a very bigotted character. We draw consolation, however, from the circumstance, that these gentlemen cannot even yet agree together in assigning the particular party to which we should be referred, and we indulge the hope, that the article now in hand, may leave the problem as undecided as before.

Our author professes a general acquiescence in the tenets styled *orthodox*, as they have been received by the Church of England. The unaffected earnestness with which she exhorts her readers to cultivate an acquaintance with religion, we have already noted; but we are happy to extend our commendation beyond this point. It is very apparent that her attachment to the creed of her country is not merely nominal. She is not one of those who are Christians, because they were not born Pagans; whose religion is only a system of ethics, consecrated for the sake of decorum; who consider the peculiar doctrines of Christianity as the inconvenient appendages with which a less enlightened age has encumbered her practical rules, venerable incumbrances to be endured because they cannot with safety be stripped away. Miss Hamilton does much justice both to the value of religious knowledge and to the importance and necessity of religious duties. Her view of the Christian system, though we should not pronounce it

to be *omni exceptione majorem*, yet approaches, in our humble judgment, far nearer to correctness than those which are sanctioned by the generality of modern writers on these subjects. Indeed the exceptions with which we would qualify our praise, relate principally to passages, where she seems either to wander from her own principles, or to urge a doctrine with less emphasis than perhaps her own statement of it would warrant. In particularizing therefore, as the occasion arises, some of these defects, we shall have to act nearly the part of the Macedonian petitioner, who appealed from one of the decisions of Philip to Philip himself. We mention this only as a fact, and not by way of apology to Miss Hamilton for the freedom of discussion and objection which we are about to adopt in the ensuing strictures. A writer actuated by such proper impressions as she appears to feel, of the omnipresence of God and the accountableness of man, will know that, where the integrity of religious truth is in any degree concerned, we are not at liberty to be silent.

The work opens with some remarks on the true object of education, which is no other than the eternal happiness of the persons educated. The importance of forming early habits of self-control and self-denial is here enlarged upon, and much is said of the distinction between right notions and right principles. The following passage relates to the last-mentioned particular.

"To have good principles is not merely to know our duty, and to be furnished with the best motives for performing it; but to have this knowledge and these motives converted into active habits of the mind, so that whenever we are called to judge or to act, we may instantly and involuntarily judge and act as they prescribe.

"The difference between a good education and a bad one, in my opinion is, that in the course of the former the young mind is assisted in transforming the precepts of religion and virtue into those habits of thinking and acting, which are termed ruling principles; and that in the latter, no such assistance is afforded.

"This will explain to you why I took so much pains to induce you to bring every opinion and action to a certain test—a test to which you had in all cases previously yielded a full assent. It will explain to you, why I never thought, in any thing relative to moral conduct, mere *restriction* to be sufficient, but endeavoured to prompt even the youngest of you, to acquire a habit of *self-control* from a sense of interest and of duty." (p. 12, 13.)

We do not quote this observation as being very new or *recherchée*, but because it is of the last consequence. That the knowledge of virtue is not virtue, seems to be one of those truths which strikingly exemplify themselves: every man knows this, but who acts upon it? It is therefore, with the strictest propriety, that Miss Hamilton repeatedly recurs to this subject in the course of her letters, and sometimes touches on it with much force. Thus, for example, in another part of the same volume:

"But then—the religion of which I speak, is not a thing made up of shreds and patches. It is not a thing to be resumed at intervals, and to which you are only to devote the fag ends of your time. It is not to be considered as a science, in its nature separate and distinct from the conduct and concerns of life; but as the life of every duty, the animating principle of every action: it must dwell, not upon your lips, but *in your heart*.

"I am aware that it is not thus that you will at all times hear it represented. People who are destitute either of capacity or inclination for examining the nature of that gracious covenant which God of his infinite mercy has promulged, when they recommend religion to you, will speak of it as a matter of mere propriety and decorum, an accomplishment becoming your sex and age; while by others, still more foolish or more ignorant, an observation of its ceremonies may be enforced, from a belief that they will operate *as a charm* in keeping you from evil.

"Into this sort of superstition I am persuaded you have too much good sense to be apt to fall. Never, indeed, can you

fall into it, while you make a practice of reading the word of God with attention, and with a view to imbibe the spirit of the precepts it enforces and the doctrines which it unfolds. But though you may thus be preserved from erroneous notions concerning what religion is, and what it requires of you to be, still, I must repeat it, the most just opinions you can form will be of no further use than as they come to be habitually present to your mind." (p. 59—61.)

The foundation of the practical religion here recommended must be an habitual sense of the immediate presence of that God before whose judgment seat we are all to be one day summoned. Our author is very successful in exposing the instability of all morality that rests on any other basis. Almost the whole of her first volume is employed in discussing practically the principles of truth and justice, and in illustrating the connection which these must ever hold with the fear of God and the unintermitted consciousness of his omnipresence. Although we are of opinion that this portion of her work might have been enriched by a more particular reference to the *specialties* of the Christian revelation, yet we have read many parts of it with the greatest satisfaction. A pretty long extract, deriving the love and practice of truth from religious motives, our readers shall peruse entire: it is perhaps as fair a specimen of Miss Hamilton's general style of writing, as we could easily select.

"There is not a passion in the human heart that does not in some degree tend to lead us astray from the simplicity of truth. Love blinds us to the faults and imperfections of its object, and so prevents us from seeing truth. Fear deters us from acknowledging it, and makes us even go over to the other side and take the part of falsehood. Hatred puts a thicker bandage on our eyes than love; and spite, and envy, and malice, are all sworn foes of truth and justice. Pride, by enhancing our own merits, and exciting exaggerated notions of our own importance, leads us far astray from truth; and self-love gives it such an artful colouring, that it is scarcely to be detected through the deep disguise.

"Exposed as we are to the perpetual recurrence of some or other of these passions, how are we to preserve ourselves in a steady adherence to truth, so as never to depart from it, even when assailed by the strongest temptation? I confess I know of no way which is to a certainty effectual, but that of living in a constant and unremitting consciousness of the presence of God. The desire of pleasing him will then be the predominant desire of our hearts; and this desire, when it becomes habitual, will, by destroying the power of the malignant passions, cut off the most formidable enemies which truth has to encounter. It will then be our first wish, with regard to those we love, that they should be beloved by God; and therefore, instead of dissembling their faults, we shall endeavour to amend them. Fear will then inlist on the side of truth; for how should we fear 'those who can only kill the body,' when impressed with an awful consciousness of standing in the presence of Him, 'who can cast soul and body into fire everlasting.'

"Were our faith in the existence and presence of the Deity sufficiently strong, and our belief in a state of future retribution sufficiently accurate, it would be almost impossible for us in any instance to make a willing departure from truth. All the little arts of palliation and equivocation would then be held in deserved abhorrence. We should, in all we say, speak as those who 'speak not unto men, but unto God;' who know that as he now sees us, we shall hereafter be seen by all.

"A child who had been induced to tell lies through fear of punishment, would not (unless the habit were very inveterate indeed) tell a falsehood in which he was certain of being immediately detected. And what is the span of life! how short! how uncertain! How little is it worth our pains, for any paltry consideration, to dissemble what in a little—a *very little* while, will stand revealed to men and angels!

"The farther my acquaintance with the world extends, the more deeply am I confirmed in the opinion, that the principles of truth have no other solid basis than the fear of God. If I have ever been led to imagine that notions of honour and of self-respect would insure a strict adherence to truth and justice, I have been amply convinced of my error!" (p. 75—79.)

All this is surely very clear and

impressive; and the concluding paragraph, though penned with a sensibility which seems pointed by some particular recollections, yet in the eyes of those who have seen what is called the world, must carry with it all the weight and authority of general truth.

The second volume of this work is employed in developing, first, the scheme of Judaism, and secondly, that of Christianity. Some will probably think that the two volumes should, in a great measure, change places. Unquestionably the just process of reasoning is from the leading principles of natural religion to those of revelation, and from these to the rules of ethics; but there can be no objection to a disturbance, for the sake of variety, of this order, provided care be taken to keep alive in the reader's mind the recollection, that it *is* the order and the only natural order. This, we have no doubt, it was Miss Hamilton's intention to effect, but we must doubt whether she has made her intention uniformly apparent. The strict observance of the rules of truth and justice she, in her first volume, recommends, as we have already seen, from the awful doctrine of human accountableness. Accountableness, however, though certainly the *substratum*, yet does not form the *whole*, of that mass of considerations with which Christianity furnishes us, as motives of action; and wherever any one of these is forgotten, there, not only is *power lost*, but the balance of the whole system must be disturbed. Besides this, we cannot think our author sufficiently explicit with respect to the infinite superiority of Christian over Pagan morality. She occasionally speaks of virtue and vice, almost as if they were tantamount terms in the pages of Cicero and in those of St. Paul. But surely, in spite of the few anticipations of the Gospel-precepts, which industry may glean up from the wide surface of classical literature, and which prove that the Most High never left himself *without a witness*, it may on the whole be fairly said that the science of morals was universally and essentially changed by our blessed Saviour. On these grounds we should particularly object to such a passage as the following, which is intended as the link between Miss Hamilton's two volumes.

"By connecting the idea of every duty with the approbation of God, and of every departure from duty with his disapprobation, your principles will soon acquire strength to resist temptation. But upon what grounds does this connection rest? Upon what authority do we with so much certainty pronounce our assurance that God will visit the wicked and reward the just? This, my love, is a very serious inquiry, and one upon which too much depends to be slightly answered. By giving you a clear and comprehensive view of the basis of our faith, I hope to assist you in answering it to your satisfaction." (vol. I. p. 256.)

From this language a careless reader might conclude it to be the author's opinion, that Christ came into the world principally to impel mankind to act only as they before knew they ought to act, and to impel them to this by the simple and naked annunciation of future rewards and punishments. Let us not be thought fastidious or impertinent for censuring expressions which, however well intended, would bear such a construction. We are anxious to guard, not Miss Hamilton, but her readers, against a supposition, sanctioned indeed by some eminent names *, but not, she will agree with us, by the apostles and evangelists, that the great use of the Christian system considered as a *revelation*, is to assure us of a state of retribution hereafter, and that the benefits obtained for us by Christ's death might have been equally extended to us, had we never been informed of that event

* Archdeacon Paley.

having taken place. A more meagre or erroneous conception of our holy religion, it appears to us, could hardly be entertained.

In proceeding to the second volume, we have not space to extract any part of the letters respecting the Mosaic dispensation. The argument (pp. 71, 72,) in favour of the study of the Old Testament is strongly and ably urged, and the whole account of the Jewish religion strikes us as drawn up with much neatness, although we are apt to think that somewhat too little is said of its typical and spiritual nature.

The author enters on her account of Christianity with a seriousness suited to the subject, and well calculated to impress her young readers. We will transcribe some of her introductory observations, which seem to us excellent.

"I am extremely anxious to impress a lively notion of your personal interest in all our Saviour said and did; because I am convinced that it is not until such impression be made upon the heart, that the account will prove of any use. Let me then entreat you to reflect, that what a day is to eternity, so is all that this world can offer in comparison of what is offered to us by God through Jesus Christ. Then let us for a while throw the world and the things of the world from our minds, and come and inquire together concerning the foundation of the hopes we cherish of living in a state of improved felicity and joy, when the world in which we now live shall, by the breath of Him who called it into existence, have been dissolved!

"We are expressly told by our Saviour, that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through Him might be saved.'

"The question now is, in what does this belief, so essential to salvation, consist? Is it enough for us to believe that such a person as Jesus Christ came into the world, and that he did, and taught, and suffered, all that is set forth in the Gospels? I imagine it may be very possible so far to believe all this, as never to entertain any doubt concerning it, and yet that the belief should have no effect upon our heart or conduct. And surely it is no such belief as this that is meant by Him, who elsewhere says, 'It is in vain that ye call me Lord, Lord, and do not the things that I say *.'" (vol. ii. p. 114—116.)

"The Israelites who had heard with fear and trembling the voice of God, when he declared himself from Sinai, and who had seen the wonders that he did, could not doubt the evidence of their senses. They did not doubt. And yet we are told that they were kept back from the promised land on account of their unbelief. Now this unbelief of theirs could not have been in the understanding, but in the *spirit* of their hearts. By the same sort of unbelief we shall be equally disqualified. Belief in the Son of God, and in all that he has revealed, must be cherished in the heart as an active principle, before it can avail us as a hope of salvation. It will be here, as in the common affairs of life: when we seriously believe, we shall act accordingly." (vol. ii. p. 118.)

But what is, on the whole, our opinion of the scheme of doctrine, set forth in this work? And what, in our judgment, would be the probable effect produced by the work, on the mind of an impartial reader? These are questions which we ought to answer; and we shall do so to the best of our ability. We think, then, that a mind exactly formed on Miss Hamilton's instructions, would feel a deep conviction of the importance of religion, and a very vivid impression of the unreal nature of earthly joys and glories; that it would see God in all things, and know the possession of his favour to be *essential* happiness; that it would acknowledge the value of the revelation of the New Testament, would perceive the necessity of cultivating a spirit of devotion and of habitual reference to motives far other than worldly, and would attach a great consequence to prayer, self-examination, the study of the Sacred scriptures, and other means of grace; and finally, that it would be sensible of the folly of expect-

* The text is, "And why call ye me Lord, Lord, and do not the things which I say?" Luke vi. 46. EDITOR.

ing to recover the lost image of God without a serious effort, as well as of expecting any efforts in this matter to be successful without the divine assistance. Some general notion also it would entertain of the extreme evil of sin, of the mediation of Christ, and of the unworthiness of man in his best estate. The consequence of all this, it might be hoped, would be, a docility and a spirit of enquiry in the concerns of religion, which would, under the blessing of God, lead to a daily progress both in the love and in the knowledge of what the apostle emphatically calls *the truth*. Indeed, where such views and feelings as we have described, exist, even supposing the *creed* to be, as we cannot help thinking it in the present instance, somewhat imperfect, there is much hope that the defect will gradually be supplied. Many declarations in Scripture assure us, that he who wishes to learn, will at length be taught. "If any man (saith our gracious master) will do his will, he shall know of the doctrine whether it be of God." "Every branch that beareth fruit, he purgeth it that it may bring forth more fruit." We are informed that then shall we know, "if we *follow on* to know the Lord." We are commanded, and if commanded, then surely encouraged also, to *give all diligence*, that we may add to our faith virtue, "and to virtue, *knowledge*." Lastly, though as the precept just quoted proves, an acquiescence in defective knowledge is no where countenanced, yet are we told that the sincere disciple who mixes baser materials with the *living stone* on which he builds, shall not therefore be denied access to one of the "many mansions:" he shall be "saved, yet so as by fire."

Our sentiments on the imperfections of this exposition of doctrine may be erroneous, but we are bound to deliver them. It does not appear to us that Miss Hamilton's system sufficiently provides for that humility, those depths (if we may be allowed to say so) of self-abasement, in which alone the foundations of the Christian character can successfully be laid. We do not think her clear or particular enough in shewing the absolute necessity of the mediation of Christ, or that she assigns in her scheme a situation sufficiently prominent to him who is named not only "the author" but the "*finisher* of our faith." Further, her statement of the depravity of human nature wants the requisite degree of strength, and deals too much in generalities. We are not objecting to the earnestness with which she exhorts her young friends to *labour* after the prize of eternal happiness; there is not one of her exhortations on this subject, of which we would wish to weaken a single nerve; on some occasions we would even increase their force; our doubts are only, whether she conveys an adequate idea of the *spirit* in which the exertion so recommended should be made. But it may be expedient to draw out these remarks somewhat more into detail.

The apostles are in nothing more explicit than in insisting on the necessity of our utterly abandoning all idea of human merit before God. If the chief of the apostles through the whole of his Christian course, and even after having already fought the good fight, and with his eye fixed on the crown placed his reliance solely on the grace of God in Jesus Christ*, how is it possible to be too clear or too definitive in guarding men against the delusion of ascribing their salvation even in the smallest degree to themselves? A renunciation of this error in general terms, and as if rather on the part of the species than of the individual, will not suffice; we know that, after having been so renounced, it may re-appear in a thousand forms, and be the more obstinate, because the less insolent†. There is but one remedy

* 2 Tim. i. 9.

† See this subject excellently treated in Mr. Wilberforce's Practical View, ch. iii.

against the evil: every individual must personally (as the old divines would have expressed it) apply the merits of Christ to himself; he must learn, that is, particularly, constantly, and entirely, to trust in the expiatory sacrifice of the Son of God, for acceptance with the Father; it must be his *habit*, as it was that of the apostles, to ascribe every thing to his Saviour. Whether the idea of such an ascription can be made metaphysically to consist with the idea of "working out our own salvation," "pressing toward the mark," "striving to enter in," "labouring for everlasting life," is a most superfluous question; the *feelings* certainly may. The same person who wrote the second chapter of the Epistle to the Ephesians, was also the author of the two last. The same great preacher* who said, "Draw nigh to God, and he will draw nigh to you," said also, "of his own will begat he us with the word of truth." But it is not only in the character of a mediator that we are to consider Christ. In the New Testament, he is the perpetual object of reference, whatever be the immediate topic of discussion or instruction. He is represented as at once the spring and the end of every action, *the first and the last*. The apostles can travel no where out of the reach of this theme. It reminds us of some elevated object, which can be seen from every part of an extensive district, and which, on that very account, is seen in points of view infinitely various. In expatiating on this subject, even the energy of St. Paul's language seems to labour, and its copiousness to be in danger of failing. "—That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." "—For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." --Such are a few of the many expressions, which some critics have taken infinite pains to explain away as being *metaphorical;* forgetting that, if all this is to be resolved into mere metaphor, St. Paul must have been one of the most extravagant and undisciplined writers that ever pretended to be intelligible. Others treat these expressions with respectful indifference, only because they find them in the Bible, while, had they first encountered them in some modern publication, they would have marked them down as sacred only to ridicule. But a better use may be made of them; and to point it out, we may perhaps quote, without a very strained application, the words of the apostle himself; "Be ye followers of me, even as I also am of Christ."

Our author is strong in exhorting her pupils to seek the assistance of God's holy spirit. The necessity and possibility of attaining this object, she justly considers as constituting a leading doctrine of the Christian faith. This doctrine of course involves that of the corruption of human nature. To the latter, indeed, Miss Hamilton more than once alludes in direct terms; particularly in the following remarks on the betraying of our Saviour by Judas. She is speaking of the sacrament of the Lord's Supper.

"The first circumstance taken notice of by the apostle Paul, in his account of this ordinance, is exceedingly striking. He dwells particularly upon the period chosen by our Saviour for instituting this perpetual memorial of his dying love—'On the night on which he was betrayed!'—What

* St. James.

a humiliating memento of the depravity of human nature! what a glorious proof of the benevolence of the divine! There is no injury that any human being can inflict upon another, which so completely unhinges the mind as an act of treachery. The spontaneous fury of the passions may be viewed with pity by one who is superior to their influence; but the calm premeditated villany of a traitor is so abhorrent to the generous heart, that but for the example of our Saviour, it would appear to us as a crime which we might safely except from the system of forgiveness. We here perceive the contrary; and that the heart filled with the spirit of divine love, will bear even this, the worst of injuries, without being moved to resentment.

"We here likewise perceive the inefficacy of knowledge without principle. The traitor Judas had listened with the other apostles to our Saviour's instructions, and had been a witness of the miracles which he wrought in proof of his divine mission; nor do we learn that he had any doubt concerning the divine nature of his blessed master, nor of the truth of the promises he came to unfold. Yet, in the mind of Judas, the strength of one strong passion rendered all this knowledge of no effect. By the power of avarice it was prevented from becoming in his mind a principle of action. His heart was given to the world while he was a companion of the Son of God! What can afford us a stronger inducement to self-examination and self-distrust, than the recollection of this first circumstance in the institution of this holy sacrament?" (vol. ii. pp. 203—205.)

Clearly as this excellent and affecting passage implies the fact of human corruption, we should have been better satisfied with seeing that fact explicitly and formally mentioned in its proper place as the basis of some "leading doctrines of the Christian faith." This was the more expedient, as Miss Hamilton sometimes* uses expressions bearing on this subject, which would, in our opinion, require to be well guarded in order to make them exactly consist with a belief in those innate evil propensities uniformly ascribed in Scripture to our fallen nature. It is true that, even in Scripture, the degeneracy of the human heart is more frequently implied than expressed. But then, how strong, how decisive, how resistless the implication! How does every page of the sacred writers inculcate the necessity of a total renovation of our nature! How expressive, how electrifying, the images under which this great renovation is described; a *new creation*—a *second birth*—a *crucifixion of the flesh*—a *lustration of fire*—a *resurrection from the dead!* Neither are we sure that the habitual, or even frequent substitution, in religious writings, of such mild terms as human *infirmity* or *imperfection*, for those plainer appellations by which our best divines have characterized our fallen state, does not too much countenance the fashion of many men of the world, who, while they can exclaim with Lord Chesterfield, "Alas, poor human nature!" are yet very slow to confess themselves "miserable sinners." By this change of nomenclature, what does the doctrine in question gain? Certainly not an exemption from the danger of abuse; for he who is disposed to plead his bad nature in vindication of his bad actions, will find debility as ready an excuse as depravity. Rather it is a much readier excuse, because in the very sound of depravity there is something unpleasant and disquieting, and multitudes resist the application of so harsh a term, who yet willingly acknowledge man to be a weak and frail creature, and find their account in silencing every serious monitor with the question, *Who is perfect?* Nay, the idea of weakness, simply taken, is even interesting. It is thought always to implicate with itself the ideas of indulgence and forgiveness; no wonder, therefore, that a vague reference to human weakness, as an excuse for sin, should be a favourite manœuvre of self-defence with those, whose conduct requires some apology, and will not admit of a better.

Some may think 'we know not whether this be our author's opi-

* See for instance, vol. i. pp. 46, 218.

nion,) that the infusion of very strong feelings, with respect to human depravity, into a young mind, may probably tend to give it a tincture of sourness and suspicion. If this be true, it is important; for we concur with Miss Hamilton* in thinking, that a suspicious and censorious habit, always an unfortunate one, is doubly odious when found in a child. But let us not be afraid of declaring to our children, "the whole counsel of God." If the doctrine of man's corruption be communicated to them in connexion with all other Christian doctrines, and if they be taught to *exercise themselves unto all godliness*, they will not be ill-natured or censorious. The true disciple of Christ is not more severe in estimating the moral character of his species, than he is indulgent in construing the actions of individuals. Nor in this is there any paradox, as if that which is true in general could be false in particular; but the whole arises from this circumstance, that the Christian begins with finding and studying the corruption of human nature *in his own heart*. Here it is, that he learns to be humble; and humility is only the earliest blossom of charity. He knows that pride, selfishnesss, malignity, and a spirit of misjudging, are not the least among the ingredients of that depravity which he admits to be in all, and feels to be in himself: and against these, therefore, he thinks himself bound to maintain a constant struggle. If, thus acting, he occasionally errs on the side of candour in his estimate of individual character, although we may hardly adopt the bold language of Erasmus† in a similar case, *Hunc errorem amat Deus*, it is at least true that the error is on the best side.

In the respect just mentioned, the feelings of a man of the world, hackneyed in business, are often exactly the reverse of those of the Christian. While perhaps he is a zealous champion for the dignity of human nature in the abstract, he will generally be found jealous and suspicious of every individual with whom he is concerned in transacting business: and while by his hypothesis he should be surrounded with honest men, he sees none but rogues. This is indeed a real, not, like the former, a merely apparent contradiction. It may, however, very obviously be accounted for on the same principle. The person described has forgotten to begin his study of human nature with *himself;* he has not learned either humility or charity; and he therefore at once gratifies his pride by pronouncing all men to be good, and his malignity by believing every body about him to be bad. In this latter conclusion he is the more unjust and precipitate, because not only does he measure the iniquity of men by their short-comings of a much lower standard than that of the Gospel, but his censure is founded on his observation of that part of their conduct which is really the freest from blame. The duties of the second table (which in his view constitute the whole of virtue) though miserably enough discharged by worldly men, may yet, in their degree, be performed with sincerity. Human depravity, especially as far as these duties are concerned, is a spring acting under many checks. The necessities of mankind, aided by the agency of conscience, will always keep up in the world a certain stock of social morality, particularly of benevolence, and perhaps even of religious feeling; to say nothing of the reflected light of Christian virtue, and of the restraining and purifying influences of divine grace. Yet even here many distinctions might be made, into which it is impossible in this place to enter.

The reader will think that our quiver of objections to the work before us, ought by this time to be exhausted. There is yet one topic, however, on which we shall take

* Vol. i. p. 106.

† Colloq. *Merdardus.*

the liberty of touching; if indeed we may not be said to have touched on it already. Widely as our author's general ideas of morals differ from those of the world, we cannot help thinking that she occasionally slides too much into the language and sentiments of mere worldly moralists. In her two last chapters, she undertakes to give "a cursory view of the passions that are represented in Scripture as disqualifying us for the kingdom of heaven," by way of proving how difficult it is for the great and the wealthy to enter that kingdom. Now the passions which Miss Hamilton enumerates are those of *pride* and *selfishness;* an enumeration surely incomplete. The *sensual* passions ought also to have been added, (as in another part of the work they are actually added) to such as fall under the two former titles. In particular, we should have expected to find, in one of these two concluding chapters, a formal caution against fashionable dissipation. Miss Hamilton does, indeed, set out with the following just observation:

> "I must then boldly declare to you, that the precepts of the Gospel are, in many respects, adverse to the precepts and manners of the world; and that the pleasures of the world are held forth in it as corrupters of the heart and snares for the soul." (vol. ii. p. 212.)

But this observation should, in our judgment, have been expanded into a chapter; the rather, as our author elsewhere desires her pupil to consider all "innocent pleasures and enjoyments" as *means of grace,* because they tend "to cherish the amiable and benevolent affections;" a sentiment which, in this general and unexplained form, can hardly be with safety trusted to the ardour and impetuosity of a youthful spirit. That Christianity has greatly improved even the *worldly* part of the world, and that consequently the apostolic injunctions against conformity with the world are now to be taken with a certain abatement, is confessed; but how few are there who do not already abate too much? Until the majority of mankind are real Christians, it is in vain to suppose that their general habits of life will be Christian, or such as can be adopted by a Christian. *He that gathereth not with me, scattereth abroad.*

The leading ideas which a perusal of these letters suggested to us, are now before the reader. Previously, however, to our taking leave of him, we should perhaps apprize him that Miss Hamilton has provided for his entertainment as well as his instruction, by interspersing the didactic parts of her work with two or three familiar narratives adapted for the perusal of youth. These are well conceived and well related. They reminded us of the *moral tales* of another very popular living authoress, who, if, on this occasion, she have given any thing to Miss Hamilton, will receive in return *good measure, pressed down, running over,* if she will learn from her the importance of founding morals on religion, and the lamentable impropriety of educating an immortal being as if he were intended only for a theatre which he entered but yesterday and will leave to-morrow.

The most considerable of Miss Hamilton's stories is entitled, "An Illustration of the beneficial Operation of just Principles in a strong Character." The character of the hero is indeed masculine and striking; his noble blood is illustrated by his noble nature; and his religious principles are represented as leading him to perform an act at once of conscientious integrity and splendid benevolence. It is a sort of professional secret with the writers of fictitious narration, thus to recommend unusual and perhaps unpopular virtues, by associating them with popular qualities, and employing them on popular services. Some novelists, indeed, have carried this principle to much greater lengths than our author, and even

than Richardson. In a novel of Mr. Cumberland's, the principal personage abstains from some fashionable vices, but he is dragged out of his way to save his credit by fighting a duel. The hero of another popular tale declines a challenge; but he knocks down a gentleman in a coffee-house, for speaking profanely. These expedients rival that of the artist, who, in painting *the nativity*, chose to relieve the humility of the manger and the stable, by beautifying his foreground with an elegant Corinthian column. Miss Hamilton is far removed from such folly. She has only executed a fancy-piece, in which piety is set off with all the commendations of youth, rank, affluence, and native superiority of mind, and is exhibited in an attitude so commanding, as to ensure universal respect. Yet even on such fancy-pieces (we speak it with hesitation) may not some inconveniences attend? In real life, goodness is seldom allied with all the combined excellencies of nature and fortune, and besides this, frequently finds itself in situations, where even such an alliance would hardly screen it from the ridicule of an irreligious world. Any delineations of life, therefore, which lead the youthful mind to associate the idea of strict religion with that of human applause, may tempt it both to nourish false expectations, and to act upon false motives.

The style of this book is generally so correct, that the verbal faults which we have detected in it, we attribute to mere inadvertence. We shall note a few. Although in these days Latin and Greek are considered as of the masculine gender, and the pedants of our sex have a Turkish jealousy of every appearance of pedantry in the other, yet we cannot permit such a lady as Miss Hamilton to say, "*This* is the grand *arcana* of happiness." (vol. i. p. 69.) In the second volume we find the following inaccuracies: "It is for you and *I* sufficient to know" &c., p. 35; "We have seen the Almighty, *he* who is from eternity to eternity," &c., p. 72; "What to our shallow apprehension *appears* to be more special *acts* of power," p. 89.

On the whole, we entertain great hopes that this work will be useful. We have not indeed acquiesced in its sentiments without qualification; but after all it contains some important fundamental truths, which deserve to be "graven with an iron pen and lead in the rock for ever." The great indeed are not apt to be great readers; especially of books *on the formation of moral and religious principle*; yet Miss Hamilton's name will, to a certain extent, secure her a perusal; and the sober earnestness with which she here enforces an attention to religion, will not, we trust, be unsuccessful. Should our augury prove just, she may one day look back with the less regret to those unpleasant circumstances, which, on the present occasion, induced her to become an author, and, by rending her from the bosom of a particular family, gave her to the public.

A Charge delivered to the Clergy of the Diocese of Norwich, at the Primary Visitation of that Diocese in 1806. By Henry, Bishop of Norwich. 4to. pp. 26.

There is much in this charge to commend, and some things at which we must hesitate. We will endeavour to give a faithful report of it.

The Bishop, in this primary address, begins, by representing it as the double object of an episcopal visitation, first, to obtain information respecting the state of the diocese, secondly, to convey the opinion and advice of the bishop, soliciting, at the same time, the assistance of his clergy.

He then proceeds to state the line of conduct which he intends to pursue in the administration of his high

office, in a manner creditable to his character. With little farther introduction, he commences the usual and proper subjects of a charge, a view of the existing state of religion, and of the measures required by that state.

His lordship is much more amicably disposed towards the present race of dissenters than might perhaps be expected by many, or indeed will quite please some.

"With respect to our dissenting brethren of the day," (says he,) "as they have, with a very few exceptions, laid aside that passionate invective, that offensive, acrimonious manner, both of writing and of speaking, which they formerly too much practised, it is highly incumbent upon us, in return, to feel for them, however differing in the forms of external religious worship, or in points of doubtful disputation, all that good-will and cordiality which they seem disposed to shew us; and it is more particularly our duty to do this at the present very serious crisis." (p. 11.)

This passage forces upon us two or three reflections. We much suspect, that had we, or had any of those who are called evangelical preachers, used the same language as the prelate before us respecting the dissenters, it would have been construed by some, whose zeal knows as little of charity, as of prudence, into a pretty decisive symptom of secret hostility to the Established Church. Again: no one can fail to recognize, in the specified articles of difference between the church and the dissenters, the very passage of a prayer on a public occasion at no great distance of time from the present, which provoked so much dissatisfaction and opposition from a certain quarter, that the congregated authority of the episcopal order, with the archiepiscopal dignity at their head, was set at defiance, and triumphed over in the subsequent omission of the obnoxious clause. This opposition to the rulers of the Church was, it deserves to be carefully remarked, exhibited by that party, which exalts the necessity of episcopal government, and of episcopal authority, to the utmost point of elevation, and to the degradation of another part of the constitution at least equally essential. It will be recollected by those who are acquainted with the more modern history of ecclesiastical affairs in this island, that, ever since the revolution, the high church clergy, as they are called—we adopt not the term ourselves—have particularly distinguished themselves by a contumacious disrespect to their superiors in the church. There are few periods of our ecclesiastical history more disgraceful than that of the convocations under the reigns of William III. and Anne.

The Romanists, under the abused name of Catholics, had, in a former part of this charge, been acquitted of their ancient hostility to the Church of England.

But, proceeds the bishop,

"When I deliver an opinion so strongly in favour of our catholic and dissenting brethren, I do not mean to say that the clergy of the Church of England live in those halcyon days when 'righteousness and peace have kissed each other'," &c. &c. "Secure as the Church of England may be thought from external attacks—*Intus est hostis.* The unity of this Church is disturbed, and its very existence endangered more and more every day; on the one hand, by the mistaken zeal of ill-informed enthusiasts; and on the other, by that widely spread indifference and lukewarmness which have pervaded so large a portion of its members." (p. 11, 12.)

The last of these characters are first described, and some pertinent observations are made on the subject. The following passage is important, and we may say, some modern prejudices considered, candid.

"There is hardly a clergyman who, in the execution of his pastoral office, does not see and lament that the far greater part of his flock, however eager they may be in the pursuits of avarice or ambition, of frivolous amusement or of sensual pleasure, are with difficulty roused to any serious consideration of their greatest and most important interest. Engrossed by worldly objects only, the hopes and fears,

the joys and terrors of religion, are contemplated by them with languid inattention; and thus retaining, at best, only the form of godliness, they become, by degrees, totally insensible to its power." (p. 13.)

The first, however, of the above mentioned characters, seems to occupy the principal attention of the right reverend writer, and he has accordingly reserved them to be discussed at leisure. These persons, we are told, are possessed of zeal, but not according to knowledge: the visionary reveries of an overheated imagination pass current with them for the calm and sober suggestions of rational piety. We question the accuracy of this latter part of the picture; for we conceive that the real archetypes of this description, professedly and ostentatiously, as well as actually, despise every thing that is calm, sober, or rational. They are said likewise to give themselves up implicitly to an ill-regulated enthusiasm. The last phrase excited some surprise in our minds; for the natural inference from the addition of the epithet, *ill-regulated*, would lead one to imagine, that, in the judgment of the writer, there is such a thing as a *well-regulated* enthusiasm. Irresistible influxes and experiences then succeed, and the refractory and conceited character of these persons is asserted. The learned prelate, however, affirms, that he is not disposed to call in question *universally*, either the sincerity or the veracity of those persons who assert the reality of the sudden impulses of the Holy Spirit. He contents himself with expressing his persuasion, that in many instances they deceive themselves. He proceeds:

"That these misguided enthusiasts are more numerous now than ever, is a fact which admits of very little doubt. The additional licences granted within these few years, in almost every part of England, clearly prove the truth of it. In many counties, particularly in Yorkshire and in Lincolnshire, there is a systematic organization of these teachers, some of whom are itinerant and others confined to a particular place, under the titles of Exhorters and Preachers. Their activity and zeal have been every where but too successful in diminishing the congregations of several regular parish priests, far more learned and not less pious than the best of these self-commissioned instructors." (p. 15.)

All this *may* be very true. But has not the learned dignitary wandered from his subject; and found the *internal* enemies of the Church in those who are professedly separate from her, and whose pacific character had been previously admitted? The remedy prescribed is undoubtedly the only just one, an attention to the *charge* given to Timothy, 2 Tim. iv. 1, &c. (pp. 15, 16.) The following passage, in elucidation of that charge, is just and important.

"It is obvious that a minister of the Church of England, cannot 'do the work of an Evangelist and make full proof of his ministry,' in the manner here described, merely by reading prayers and preaching once a week, by administering the Sacrament, by occasionally visiting the sick, nor even by *public* catechetical instruction; unless, in addition to these stated duties, he also perform another duty, equally important, I had almost said *more* so: I mean the much neglected duty of *private, personal instruction*, by which (says Dr. Hammond) more good might be done than is now done by any other means. The advantages attending this mode of conveying religious knowledge are, in my opinion, incalculable. It affords a Clergyman an opportunity, which he can rarely have with propriety, either in the pulpit or in the desk, of adapting his instruction to the various tempers, talents, and situation in life of his parishioners. It enables him more especially to conciliate the regard of his inferiors, by familiarity and kindness. He may also make himself much better *understood* by them, than he can possibly do, when publicly preaching or catechising. He has it in his power to be serious and severe, if necessary, with the petulant and the froward; and he may encourage the diffident and timid. He may, moreover, by this method, enter more minutely into the feelings and sentiments of persons of every rank and condition, and, by so doing, he will frequently have the heartfelt satisfaction of solving many a doubt, and of removing many a scruple, which would never

have been put to him in the face of the congregation. In a word, if every Clergyman of the established church, in addition to his public preaching, would follow the example of St. Paul, and 'teach from house to house' within the precincts of his own parish, and among those committed to his care, I firmly believe that the numerous conventicles dispersed over every part of the country, would soon be deserted, and we should hear no more of those illiterate enthusiasts, who now so much disturb the order, the peace, and the unity of our church." (p 17, 18.)

We conceive, however, that, by these means, such clergymen would likewise take the most effectual method of acquiring to themselves a character for those very vices from which they had been the instruments of converting others; and that, while *real* enthusiasts and schismatics were left untouched, they would be loaded with all the opprobrium of those insulting appellations.

Some useful observations occur, p. 19, on the duty of private religious instruction; but with a very undeserved commendation of a certain "Exhortation to the Duty of Catechising," the gross errors, and calumnious representations of which we have sufficiently exposed. See vol. for 1805, pp. 750, &c.

After an allusion, which the bishop supposes will be understood to be made to a class of divines in the Church of England, who have of late excited considerable attention, he adds a remark of great truth, and fraught with some important consequences.

"In making this allusion to those among us, who are termed *evangelical preachers*, it is not my intention to revive animosities, or to rekindle disputes, still less to pass an indiscriminate censure upon many pious and learned clergymen; on the contrary, I am so far from thinking ill of these persons, that I believe they are often represented as promoters of enthusiasm, for no other reason, but because they are more deeply impressed with a sense of the important duties attached to their profession, than *many* who object to their conduct." (p. 20.)

Little sagacity is necessary to discover so obvious a truth; but some courage is, in certain cases, requisite openly to avow it. That persons may call themselves, or may be called, evangelical preachers, who are utterly unworthy of the name; and that there may be real enthusiasts in the worst acceptation of the term, as well *in*, as *out* of the Church, we have no inclination whatever to deny: on the contrary, we strongly favour the supposition, and would inculcate the real existence of danger in this respect, as a salutary admonition to all whose circumstances or peculiar disposition may tend to draw them within its reach. But, that the greater part of those among the clergy, who are stigmatized as evangelical preachers, and represented as schismatics in the church, and promoters of enthusiasm, methodism, Calvinism, &c. &c. have incurred these imputations, on account of their superior attention to the great duties of their office, as the candid prelate unequivocally asserts, must be evident on the slightest inspection. We do indeed conceive it very possible for men, who attach a degree of guilt to such a communication with the suspected or condemned party, as is absolutely necessary to any accurate knowledge of their sentiments and conduct, to become the voluntary sport of every idle and unfounded calumny which malevolence can suggest against obnoxious characters: but such men must be told, and the public must be told respecting them, that they are very incompetent judges upon the subject.

But when the innocence and even excellence of many traduced characters among the clergy are thus freely admitted, what should be the consequence? What should be the conduct towards them of those, who, while they make this admission, are invested with the highest authority in the Church, and therefore able, as well as bound, to afford them the most effectual redress? Is it enough, by way of repelling the

calumnious attacks which they endure, coldly to admit, that their conduct does not deserve such treatment? Ought not the rulers, and therefore the natural protectors of the clergy, to exert themselves with determined vigour, in order to vindicate the aspersed reputation of the best part of their clergy? Ought they not to shew, that every officious slander, instead of being favourably received, shall be repelled with marked displeasure? Ought they not, as, in an eminent sense, pastors of the Church of Christ, to encourage all those who discharge the same office with fidelity in an inferior station, and more especially to defend them from those aspersions, with which they will be seen to be zealously and perseveringly overwhelmed by all those, of every order and description, who love darkness rather than light?

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

On the First of January, 1807, will appear, the first number of the series of tracts and extracts, entitled, Fathers of the English Church, which will commence with the writings of that eminent Reformer and Martyr, Tindal.

In the Press:—*Travels in Scotland, by an Unusual Route;* by the Rev. JAMES HALL, M. A. royal 8vo. with 20 plates. *An Abridgment of Search's Light of Nature pursued,* written by ABRAHAM TUCKER, Esq.; in 8vo. :—*Scientific Dialogues;* vols. seven and eight; containing a Familiar Introduction to Chemistry: —A new edition, with very large Additions, of HARMER'S *Observations on Divers Passages of Scripture;* in 4 vols. 8vo. :— New editions, in 12mo. and in 8vo. of the *Works of the Rev.* JOHN NEWTON, Rector of St. Mary Woolnoth, London :— *A General and Classical Atlas;* with *a Treatise on the Principles of Geography;* in large quarto; by the Rev. EDWARD PATTISON:—*An Introduction to Ancient and Modern Geography;* in one small vol. 8vo.; by the same:—*A Code of Health and Longevity;* in 4 vols. 8vo.; by Sir JOHN SINCLAIR:—*The West India Common Place Book;* a work relative to the Commerce, Produce, and other Interests of the West India Islands; in 1 vol. 4to.; by Sir WILLIAM YOUNG:—*The Political Life, and Speeches at large, of the late* Right Hon. W. PITT; in 3 vols. royal 8vo. :—A Second vol. of MANNING'S *History of Surry;* edited by Mr. BRAY:—*A History of Jamaica;* with Dissertations on its Climate, Soil, Laws, Trade, Productions, &c. :—*The Picture of Scotland;* being a digested account of that Kingdom, in which the Country is divided into distinct Tours:—*Memoirs of the Life of* CHATTERTON; by Mr. DAVIS, Author of Travels in America:— and a new edition of the first vol. of *Oriental Customs,* by Mr. BURDER.

A new Review will make its appearance at Oxford, entitled, *The Oxford Review,* on the 1st of January. The writers are said to be Gentlemen, who volunteer their services, and who engage to review every book which appears within the British Empire, within three months after its appearance. The conductors profess to be attached to the established religion and government of the country.

The Art of STEREOTYPE PRINTING is advancing rapidly towards full activity, in this country. Different editions of the New Testament and Common Prayer Books, a Welsh New Testament, and a beautiful Nonpareil Bible have already proceeded from the *Cambridge* Press: which will soon be followed by other editions, both at Cambridge and at *Oxford.* The *London* Press of Mr. ANDREW WILSON has produced an edition of Entick's Dictionary, which, for beauty, accuracy, and cheapness, surpasses, it is said, all other editions of that work. Various smaller works are now publishing from the same press: and Mr. Wilson has announced that correct, well printed, stereotype editions of the following works, at re-

duced prices, will be in the course of publication during the year 1807, viz.

GREEK AND LATIN.

ΗΚΑΙΝΗ ΔΙΑΘΗΚΗ, *cum Versione* THEODORI BEZÆ.
DAWSON'S *Lexicon to the New Testament.*
Nov. Testamentum. Int. TH. BEZA.
CÆSARIS *Commentarii,*
CICERONIS *Orationes,*
TERENTII *Comœdiæ,*
HORATII *Opera,*
VIRGILII .....
OVIDII .....
SALLUSTII.....
} In Usum Serenissimi Delphini.
Gradus ad Parnassum.
SCHREVELII *Lexicon.*
CLARKE'S *Introduction.*
CORDERII *Colloquia.*
Eton Grammar, Latin.
———— *Greek.*

FRENCH AND SPANISH.

Nouveau Testament.
El Nuevo Testamento.
Les Aventures de Telemaque.
L'Hist. de Gil Blas de Santillane.
Les Fables de CHAMBAUD.

ENGLISH AND WELCH.

GOLDSMITH'S *History of England.*
———— *Roman History.*
———— *History of Greece.*
JOHNSON'S *Dictionary,* 8vo.
ENFIELD'S *Speaker,* improved.
ASH'S *Institutes.*
LOWTH'S *English Grammar.*
English Exercises.
Universal Spelling Book.
Y Bibl Sanctaidd,
Testament Newydd, } 12mo.

The friends of Mrs. CHAPONE are preparing a volume of *Letters and other Writings* of that lady, hitherto unpublished; with an account of her Life and Character, in contradiction to some injurious statements lately printed.

The Seatonian Prize, at Cambridge, is this year adjudged to the Rev. CHARLES HOYLE, M. A. of Trinity College, for his Poem on *Paul and Barnabas.*

A beautiful monument to the memory of the venerable SCHWARTZ, ordered by the Rajah of Tanjore, has been just finished by Mr. Flaxman. It consists of a bas relief, representing the Rajah's last visit to the illustrious Missionary, when near death. The inscription is in English.

FRANCE.

From the Report of the Central Vaccine Committee for the year 13, it appears, that 125,992 persons have been inoculated in the course of that year in 42 departments, from which the returns had been received. A progressive diminution of deaths is reported in those places, where vaccination has been introduced; and an increase in the number, where the practice has been neglected.

A canal has been projected upon a grand scale, to unite the Rhone with the Rhine, and thus connect the North Sea with the Mediterranean. Its extent will be 71 leagues, and it is to receive the name of Bonaparte. The expence is estimated at 14 millions of livres. M. Koch, member of the Tribunate, pronounced a discourse on the subject, at a meeting of the Legislative Body; in which he gives a historical account of this project, which was first suggested under the Roman Emperors. He enumerates also the advantages which not only France, but Europe at large, will derive from the execution of this scheme.

HOLLAND.

The Batavian Society of Sciences, at Haerlem, has proposed the following questions:—"Which are the indigenous plants, whose virtues continue unknown; but which might be of great utility in our Dispensary, and replace exotic remedies?"

"What are the indigenous plants not yet in use; but which, at a low price, might serve for food? And what nutritive exotic plants, reared in other countries, might be imported and cultivated in this country for the same purpose?"

"What are the indigenous plants in use, which, after certain experiments, might furnish good colours, and the preparation and use of which might be introduced to advantage? What exotic plants might be cultivated in the less fertile lands, and furnish colours?"

A great accumulation of mud having taken place in the port of Amsterdam, and continually increasing, Memoirs are desired on the following questions: "To what causes must this accelerated accumulation of mud be ascribed? And by what means could this troublesome and prejudicial accession be removed, or prevented? How would it be possible to prevent depositions in the same places, after the mud has been removed?" The author whose plan shall be adopted by the Regency of Amsterdam, and be found to answer by an experience of 10 years, will be entitled to a reward of at least 10,000 florins from the Regency, to himself or his heirs.

GERMANY.

The last Michaelmas Fair at Leipsick produced fewer literary works than those of the preceding years. The catalogue of new publications contains but 915; whereas, last year, it amounted to 1,640. A short summer, the high price of provisions, the disorders of war, and the too great multiplicity of publications during the last years, are assigned as causes of this deficiency; and of that insolvency, which has been recently very usual in the trade. The Easter Fair exhibited upwards of 4,000 new works; which makes all the productions of the year 4,915: whereas, in France, they reckon only 1,350; and, in England, 900.

M. Fisher, of Vienna, has discovered *a new process for Whitening Straw*. Instead of covering it with sulphur in the stove, as was practised formerly, he dresses it in muriatic acid saturated with pot-ash. The straw thus prepared never turns yellow; is of a shining white; and acquires great flexibility.

Since the establishment of the Austrian power in West Gallicia, much has been done for public instruction. The Universities of Lemberg and Cracow, which had nearly gone to decay during the dissensions under the old government, have been re-established; and public schools, have been instituted in most of the principal towns.

It is said that the fruit of the horse-chesnut tree is collected in Saxony for feeding sheep; where it is considered as a wholesome food, and a specific against the rot. It is given to them in autumn. At first they refuse this food; but greedily take it, when custom has made it familiar. They eagerly eat the prickly outside. There is danger in giving these fruits without cutting them in pieces; as they may stick in the throat, and occasion the death of the animal.

A school of modern Greeks has been established at Cronstadt, in Transylvania. It contains 34 scholars; who are taught writing, arithmetic, and ancient Greek by the grammar of Constantius Lascaris. The teachers are Greek monks, from Mount Athos.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Female Compassion. A Sermon preached at Rochester, on Sunday the 17th of August, 1806. By the Rev. Charles Moore, M. A. 1s. 6d.

The Fall of eminent Men in Critical Periods, a National Calamity. A Sermon preached at the Gravel-pit Meeting-house, Hackney, on Sunday, Sept. 21, 1806, on the recent death of the Right Hon. Charles James Fox. By Robert Aspland. 1s.

The Unitarian Doctrine completely refuted, being a Friendly and Candid Address to Unitarians in general, as also a particular Reply to some late Publications. By the Rev. J. Proud. 2s.

A Sermon preached at Holy-Rhood Church, Southampton, on Sunday, August 10, 1806, on the Duty of Humanity towards the Irrational Part of the Creation. By the Rev. Charles Slack Hawtrey, A. M. 1s.

An Introduction to the Study of Moral Evidence, or that Species of Reasoning which relates to Matters of Fact and Practice. With an Appendix on debating for Victory and not for Truth. By James Edward Gambier, M. A. Rector of Langley, Kent, and Chaplain to the Right Hon. Lord Barham. 12mo. 3s. 6d.

MISCELLANEOUS.

Circumstantial Details of the last Moments and long Illness of the Right Hon. Charles James Fox. 2s. 6d.

Recollections of the Life of the late Right Hon. Charles James Fox. By B. C. Walpole, Esq. 6s.

American Arguments for British Rights, being a Republication of the celebrated Letters of Phocion, on the Subject of Neutral Trade. 2s. 6d.

A Complete and Authentic Account of the Vice Royalty of Buenos Ayres.

The Bankrupt and Creditors Friendly Assistant, or the Spirit of the Bankrupt Laws. Royal 8vo. 8s.

The Independent Man, or an Essay on the Formation and Developement of those Principles and Faculties which constitute Moral and Intellectual Excellence, 8vo. 18s.

Observations on the Nature, Kinds,

Causes, and Prevention of Insanity. By Thomas Arnold. 8vo. 16s.

Practical Observations on the Principal Diseases of the Eyes, illustrated with Cases translated from the Italian of Antonio Scarpa, Professor of Anatomy and Practical Surgery in the University of Pavia. By James Briggs. 10s. 6d.

The Bibliographical Miscellany, or Supplement to the Bibliographical Dictionary; containing an Alphabetical Account of all the English Translations of the Greek and Roman Classics, and of the Greek and Latin Fathers and others, from the first attempt by William Caxton down to the present year. By Adam Clarke. 2 vols. 18s.

The Naval Heroes of Great Britain, or Accounts of the Lives and Actions of the distinguished Admirals and Commanders who have contributed to confer on Great Britain the Empire of the Ocean, from Sir Francis Drake to Lord Nelson. By William Burney, A. M. Master of the Naval Academy at Gosport, &c. &c. with Portraits and Maps, 7s. 6d. or 9s. fine.

The British Neptune, or a Naval History of Great Britain, from the time of Alfred, to the Victory of Trafalgar; containing a full and particular Narrative, in regular Chronological Series, of the Rise, Progress, and Triumphs, of the British Navy, in one closely printed volume, illustrated with Views of great Victories, and a Chart of the World, 7s. 6d.

Substance of the Debates on a Resolution for abolishing the Slave Trade, which was moved in the House of Commons, on the 10th of June, 1806, and in the House of Lords on the 24th of June, 1806. With an Appendix, containing Notes and Illustrations, pp. 220. 2s.

A New Dictionary of the Spanish Language. By Henry Newman. 2 vols. 8vo. 1l. 1s. boards.

The Inferno of Dante. By the Rev. Francis Cary, A. M. 2 vols. 8vo. 16s.

The Political Picture of Europe. 3s. 6d.

Oriental Customs. By the Rev. S. Burder. Vol. II.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Annual Report of this Society, which has recently been published, states the number of children taught in the charity-schools in and about London and Westminster, to be 7108, viz. 4180 boys, and 2928 girls; and the number of books which have been distributed by them during the preceding year to be as follows, viz. 8490 bibles, 11,466 new testaments and psalters, 16,096 common prayers, 20,460 other bound books, and 112,440 small tracts.

The account which is given of the Protestant missions in the East Indies for the year 1805, is more meagre than usual. A letter from the Danish Missionaries at Tranquebar states, that pressing applications had been made to them for the continuance of Mr. *Rottler*, one of their number at *Madras*, to superintend the female asylum there; and that he and Mr. *Pæzold* continued there in charge of that mission, waiting for the approbation of their superiors. In the mean while, they had been assisted at *Tranquebar* by Mr. *Hirst*, who was learning the Malabar language, and when qualified, would be placed either at *Tanjore* or *Trichinapally*. A Mr. *Schreyrogel* had been sent to *Tranquebar* as a catechist, who was serviceable to them both in the Malabar and Portugueze languages. In the want of ordained ministers, such assistants, it is said, were of great use in the missions. "In case of the death of a Missionary, such an one could preserve the property of a mission from falling into improper hands, and could forward *the work*, as a *reader*, *or preacher and catechist*, till an *ordained* Missionary should arrive. Mr. *Kolhoff*, at *Tanjore*, they observe, would be greatly benefitted by one or two such assistants, whom he could occasionally send to *Palamcotta*, and other distant congregations." The Danish Missionaries went to his succour as often as urgencies required and they were able, and they trusted much good had been done in various ways by these journies. The large town of *Negapatnam*, a favourite place with the late Mr. *Gericke*, having many Christians in it, was destitute of a minister. A Portugueze, named *Domingo de Rosario*, stationed there by Mr. *Gericke*, taught a school of 40 children, and on

Sundays read the common prayer and a sermon in Portugueze. They had also a *Malabar* catechist from *Tranquebar*. A salary to each was paid from the legacy of the late Mr. Gericke. The *Danish* Missionaries occasionally visited that poor flock, who were all anxious that a Missionary might be stationed amongst them. In *Ramenad*, a fine church and parsonage had been built by the charitable Colonel *Martens*, in the hope that a Missionary might be placed there. The extensive mission of *Palamcotta* had severely suffered since the death of Mr. Gericke. The native priest, *Sattianaden*, attended it, but he had a heavy charge of a number of congregations under the superintending direction of Mr. *Kolhoff*. *Vellore*, *Pulicat*, and other places, were without a shepherd. The Danish Missionaries were addressed on every side, as well as from their English brethren, to support the poor, to instruct the youth, and to take charge of forsaken congregations; but they were unequal to attend to these institutions. The Missionaries had it therefore in contemplation to make six of the most able of the catechists priests, like Sattianaden; but not yet knowing what support could be furnished for them, the matter remained in suspense *.

Mr. *Pæzold*, in his letters, says little of the state of the *Vepery* mission. They refer chiefly to the arrival at Tranquebar of some Missionaries from the Baptist and *London* Missionary Societies, whose designs and destination, it is added, are not yet clearly known †.

The legacy of the late Mr. Gericke to the *Vepery* mission was 15,000 star pagodas, besides the reversion of a further considerable sum, and a large house, after the demise of his widow, which, with the allowance given by the king of *Tanjore*, Mr. *Pæzold* states, will be fully equal to the ordinary expences of the mission.

TARTARY.

The Emperor of Russia has granted to the Missionaries of the Edinburgh Mission Society residing at Karass, 6000 dessatines (somewhat more than 16000 acres) of land, which has already been measured off to them. The terms of the grant are much more favourable than have ever been given to any other Colonists. The Missionaries are to be exempted from all personal and land taxes and charges whatsoever, for the space of 30 years; when they are to pay yearly about six-pence sterling for each dessatine of land proper for cultivation, and to be subject to no farther imposts whatever, at any future time. They are also to be for ever exempted from civil and military service, and from military quarters. Their internal affairs, their religion, the management of their land, their property and police are to be under their own direction, or that of a Committee chosen by themselves, which shall have power to grant passports to all members of their settlement who may wish to travel into the interior of the empire, or to go abroad. Various other important privileges have been superadded. This affair was arranged at Petersburgh by Mr. Mitchell, one of the Missionaries, who received the most friendly attention and assistance from his Excellency M. Novosilzoff, Count Kochuby, the Minister of the Interior, and Count Romanzoff, the Minister of Commerce.

The last letter from Karass are encouraging in several other respects. The Missionaries were much more healthy than for-

* We trust that it will not remain long in suspense, but that the Society, undeterred by considerations of expence, will pursue every possible and proper expedient, not only for preventing the farther decline of the interests of our Redeemer's kingdom in India, but for advancing and confirming those interests. The liberality of the public, we are confident, will most cheerfully answer to any call which may be made on it for this purpose. And if, which we do not apprehend, there should exist any thing in the constitution of the Society inconsistent with this suggestion, then we can have no doubt that it becomes the duty of Christians in general, by means of a subscription, to supply the funds which may be requisite for enabling the Danish Missionaries to provide for the spiritual wants of our Indian brethren, who appear to be in such imminent danger of perishing for lack of knowledge, and (while they wander without a shepherd) of falling an easy prey to him who goeth about as a roaring lion, seeking whom he may devour; and from whose cruel tyranny they have been, through the divine mercy, so lately rescued.

† The Baptist Missionaries, were destined to join their brethren in Calcutta. Of the destination of the *London* Society's Missionaries, an account is given in a former Number.

merly. The baptized natives continued to adorn their profession. The youths at school were promising and made good progress in their education; some of them speaking the Tartar, Kabardian, and English languages, and most of them reading both Turkish and English. The natives felt their inferiority to the Missionaries in the useful arts of life, and looked up to them with respect; their violent prejudices against Christianity had considerably abated; and even some of the Effendis had become friendly to the Missionaries. The Arabic New Testaments, supplied last year by the Venerable Society for promoting Christian Knowledge, had been put into the hands of some of the most learned Doctors, who diligently read them. Some of them admired the New Testament, and evidently preferred it to the Koran. They often expressed an earnest desire to see a translation of it in their own language, the Turkish. In this important work Mr. Brunton had made considerable progress, and nothing but the want of means prevented him from beginning to print it. In one of his letters he says, "Could not a separate fund be raised in Britain for this particular purpose? Many perhaps would contribute to this object, who would not to any other." The tract printed against Mohammedanism in the Turkish language had been widely circulated in the neighbouring districts, and had occasioned a great stir among the people. Shellive, the Effendi, who had been brought to Karass with a view to convert the Missionaries, became so troubled in his mind after he read it, that for several nights he could not sleep. Shellive, and the other Effendis, frankly acknowledge that they can make no answer to what is alleged against them. The Missionaries had all inclosed ground for gardens; and they hoped, by cultivating some of their land, to be able in a year or two to lessen the expence of the Society.

The above account is extracted from the *Religious Monitor*.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

At the close of our last Number we stated shortly the disasters which had befallen the Prussian armies at Auerstadt, in their first rencounter with the French. We know little of the circumstances of that affair, or of the subsequent occurrences on the theatre of war, excepting through the medium of Bonaparte's bulletins; and these, though probably correct as to the general results, are so full of extraneous details, evidently framed to answer political purposes, that they serve more to develope the wishes and intentions of their author, than to inform the public of the course of military events. Thus much, however, appears to be certain; that after the two armies had been partially engaged for some days with various success, a general battle took place on the 14th of October, which, after a long and obstinate contest, ended in the complete defeat and dispersion of the Prussian troops. The loss on both sides is said to have been immense. In consequence of this victory the way was opened to Berlin, which Bonaparte entered about the 24th of October; and he intimated his intention of proceeding thence to attack the Russians and Prussians, who were stated to be advancing. A considerable body of the latter, with the King at their head, had effected their retreat to the right bank of the Oder; where, it is presumed, they met the approach of the Russian army. Two other large divisions of the Prussian army, one under the Duke of Weimar, and the other under Prince Hohenlohe, were endeavouring to reach by different routes the same point, but they were hotly pursued by the French, and were in great danger of having their retreat cut off. No certain accounts respecting them have reached this country. (24 Nov.

Saxony, immediately after the battle of the 14th, submitted to the conqueror, who professed to regard her union with Prussia as the effect of compulsion; and in his proclamation to the Saxons, which is conceived in the true style of revolutionary cant, he tells them, that he has come not to impose chains, but to offer deliverance. The Elector has unhappily found himself under the necessity of appearing to give credit to these professions.

The views of the Austrian Court are still involved in uncertainty. The advance of a large army to the northern confines

Bohemia has excited an expectation that that Power intends to aid the confederacy; and by marching in the rear of the French, who are advancing eastward to meet the armies of Russia and Prussia, to place them between two fires, and thus completely change the face of the war. It were idle to speculate on this event, although we fear it is scarcely to be expected, unless the next battle which shall be fought should terminate to the disadvantage of the French.

Bonaparte has respected the neutrality of Hesse only while it was convenient for him to do so. He has now overrun it with his troops. It is uncertain what course he means to pursue with respect to Hamburgh, Bremen, and the other Hanse Towns. In the mean time, the commercial intercourse between them and this country is suspended. Their final lot will probably not be resolved till the issue of the war shall have become less dubious.

Bonaparte has taken great pains, both in his communications to the Senate, and in his official bulletins, to represent himself as forced into the present war by the unprovoked aggression of the Prussian Monarch, whom he holds out as the reluctant tool of the Queen, and of the war faction at Berlin, whose venal voice had been purchased by the gold of England. The Queen and the Duke of Brunswick are always spoken of with great asperity as the chief instigators of hostilities; and her Majesty's passion for war is resolved into mere caprice. The contemptuous style which pervades Bonaparte's bulletins, appears to be chiefly intended to produce an effect in France, and on the minds of his own soldiers, but its effect will doubtless extend far beyond these limits. We give a single specimen of it. "On the 7th the Emperor received a letter from the King of Prussia" (meaning the Prussian Manifesto) "of about 20 pages, which was in reality a bad pamphlet against France, in the style of those that the English Cabinet gets drawn up by those writers to whom it gives £.500 per ann. The Emperor did not read it through, and said to the people who were about him, 'I pity my Brother, the King of Prussia; he does not understand French: he surely has never read this rhapsody.'"

To the Bulletin of the 28th of October, the last which has come to hand, there is subjoined a proclamation of Bonaparte, which, after expressing his thanks to the army, reciting their conquests, and announcing his intention of marching against the advancing forces of Russia and Prussia, declares, that *he will make no peace with England till he has deprived her of the means of disturbing the tranquillity of the Continent any more.*

No accounts have reached us from the Continent for the last fortnight.

The Turkish Government has, it is said, been prevailed upon by France to dissolve its alliance with Russia. The object of this policy is evidently to distract the attention, and divide the force of the latter Power. But in the present state of Turkey, unable as she is to impose an effectual check even on her own subjects, it is not to be apprehended that she can operate any very powerful diversion.

Farther accounts have at length been received from the Continent. They prove to be of the most disastrous nature; and, if true in all their extent, the Prussian power may be considered as nearly annihilated. Great as it was, in the short space of three weeks, it appears to have melted away like snow before the sun, leaving scarcely a trace behind it. The corps of Prince Hohenloe, consisting of 17,000 men, surrendered to a much inferior force, if we can credit the French statements, (we have no other) without offering any material resistance. Another detachment of the same corps, consisting of 6000 men, which had taken another route, was likewise taken. The corps of General Blucher and the Duke of Weimar had not been taken, but they were said to be completely cut off. At Anclam 4000 more men surrendered without firing a shot.

The public were, in some measure, prepared for these disasters. No one, however, could have anticipated the unresisting facility with which some of the strongest fortified places in Europe have admitted the French. Spandau, Stettin, and Custrin, surrendered the moment they were summoned, although they appear to have been well garrisoned, and abundantly stored. The garrisons and the stores have fallen into the hands of the French. Even Magdeburgh is stated to have opened its gates to a corps of French troops which appeared before it. The army from Holland has penetrated into Hanover, and has undertaken the siege of Hameln. The troops of the Elector of Hesse, and of the Prince of Fulda (Orange) have been disarmed; and Bonaparte has declared, that neither the latter nor the Duke of Brunswick shall reign any more.

The Bulletins say nothing precisely of

the Russians. Their approach is mentioned in general terms, and their defeat anticipated. The Emperor Alexander is treated with the utmost insolence, and his power represented as insignificant in Europe. The King of Prussia is behind the Vistula with a body of troops supposed not to exceed 25,000 men.

Bonaparte plainly indicates an intention of availing himself of his conquests to increase his maritime frontier, probably by adding to some Confederated State the ports in the North and Baltic seas. We may then expect new measures of exclusion against our commerce. Threats are thrown out of reducing England to a state of impotence. "We will be no longer the sport of a treacherous peace; and we will not lay down our arms until we have obliged the English, those eternal enemies of our nation, to renounce the scheme of disturbing the Continent, and the tyranny of the Seas."—(Nov. 27.)

GREAT BRITAIN.

REMARKS ON THE ELECTIONS.

The Elections which have recently taken place, and particularly those in Westminster and Middlesex, seem to require from us a few observations.

It may perhaps seem surprising to some persons that a man of so little talent and consequence as Mr. PAULL, should aspire to the honour of being the successor of Mr. Fox, in the representation of Westminster, and should so nearly dispute that prize with Mr. SHERIDAN. We may hence learn that popularity in Westminster is not of that sterling value which has sometimes been ascribed to it. There is however reason to suspect that a certain degree of *un*popularity may have attached itself to the Rival of Mr. PAULL; and that even his splendid oration on Mr. Fox, and his solemn vow to be faithful to liberty, may have been insufficient to counteract a vulgar impression of his not being a man who regularly pays his debts, and of his possessing a character which, in some particulars at least, better befits a manager of Drury Lane Theatre than the Representative of the City of Westminster, and the Right Honourable the Treasurer of the Navy*.

But the cause of the popularity enjoyed by Mr. PAULL deserves to be more particularly examined. It may be traced, as we conceive, in part, to the general circumstances of the times, and to the conduct of his adversaries. In a country like this, and especially in the luxurious capital of it, subjects of complaint are ever likely to arise, and various circumstances have of late years conduced to excite a more than usual degree of public dissatisfaction. We have been engaged in a long and unsuccessful war, and have experienced a considerable augmentation of taxes. Factious men have at the same time laboured to stir up discontent, partly by fabricating unjust accusations, partly by extravagantly overstating real faults or errors in the Parliament or the Government; and our parliamentary opposition-ists, carried away by their eager desire to overthrow the administration, have taken by the hand, and have covered with their shield, the factious party, not considering how soon they themselves might in their turn be vehemently assaulted by the same persons. Let us call to mind the language which the people were used to hear a few years ago from the systematic opponents of Government. The war was termed unjust and unnecessary; the constitution was frequently said to be violated; the system of Government was represented as exceedingly corrupt; and

* On the 14th day of the Poll, Berridge, a Publican in Swallow-street, whom Mr. Sheridan termed his *broad faced friend*, invited Mr. Sheridan to dine with him as soon as the Election should be over, "and I say, Sherry," exclaimed Berridge, "fetch Tom (Mr. Sheridan's son) with you; they say he's as bright as yourself, old boy—a chip of the old block; but more regular than you—he's quite correct; old Sherry." Mr. Sheridan promised to dine with Berridge, and appointed the dinner to be simply a leg of mutton. "And I say," added Berridge, "wont you and Tom garnish it with wit?" The dialogue continued some time, and afforded much entertainment.—*Morning Chronicle.*

taxes, and more particularly the property tax, as almost insupportable. Not a few of those who were in the habit of preferring these accusations are now in power. Has then the war ceased? Has the constitution been restored? Has the system of Government been reversed? Have the taxes, and in particular has the property tax, been repealed or even lightened? We suspect that the non-performance of promises supposed (somewhat erroneously supposed as we are very ready to grant) to have been made to the people, may be one cause of that diminution of the popularity of Mr. Fox's party, which has so soon arisen among some of the lower orders. Mr. Paull is still in opposition. Men of his class, in order to support their consistency, have only to sound the old charge of court influence and corruption; and to persevere in the accustomed course of reviling pensioners and placemen. In truth, Sir Francis Burdett and he are not so inconsistent as they are represented to be. Sir Francis was against Mr. Pitt's government. He is against the present government. And we doubt not that he will be against the next government, of whatsoever individuals, or from whatever party, it may be composed.

Let us not, however, be understood to impute to all the friends, either of Sir F. Burdett, or of Mr. Paull, a factious, or even a perverse spirit. We are persuaded that some persons, of inferior rank indeed, but of upright principles and intentions, incline to their side; although undoubtedly the eyes of many of the former partizans of Sir Francis have been opened by means of his late advertisement; an advertisement, be it observed by the way, not at all more extravagant than several of his former speeches and addresses. The world unquestionably is but too selfish and corrupt; and many well-meaning men, perceiving symptoms of this general selfishness and corruption among our politicians, have the simplicity to imagine, that they who most loudly proclaim this corruption, and in proclaiming, violently overcharge it, will introduce a new and golden age, if they should be raised to that eminence to which they aspire. It may, therefore, be useful to offer a few general remarks, with a view of counteracting this somewhat natural, but at the same time very pernicious error.

In this, and in every well regulated country, there are certain men who are know to possess preeminent talents; and who are generally allowed, by the great body of their countrymen, to have a preferable claim to conduct the affairs of the nation. The consciousness of possessing this acknowledged superiority over their fellow-creatures, though it may consist with many faults, and may even tend to increase their number, is for the most part accompanied with a certain elevation of mind. It raises them at least above many of the ordinary vices of political life. A person of this class, for example, cannot condescend unreservedly to flatter the mob, to compliment the ignorant for their knowledge, to praise the vicious for their virtue, or to extol the low and venal for their independence. He is unwilling even to carry his point by dint of personal assiduities. He feels that he possesses a much higher claim to favour. Neither is he disposed perpetually to celebrate his own praises. The unquestionable talents with which he knows himself to be endowed, must be his passport to popularity. The man of inferior talents, on the contrary, almost deifies the populace whose support he is imploring, is unrivalled in his personal attentions, is at the same time a great egotist, and has a thousand crafty and circuitous means of trumpeting forth his own fame. He perhaps affirms, and he may affirm most truly, that he never will be bribed, like so many others, by titles and ribbons, or by the emoluments of office; for possibly his talents may be too mean, or his character too far from respectable, to allow of his exposure to temptations of this class. He may thus, however, acquire credit with the multitude for integrity and independence, and on the presumed ground of his preeminence in virtue, may be preferred to the exalted statesman whom he arraigns, even by some who are themselves by no means destitute of private worth, and who are not incompetent judges of morality.

There is danger to a country when men, affecting the low popularity which we have described, find it easy to raise themselves much above their natural level. They are soon made giddy by their elevation. The revolution in France may be ascribed in a great degree to this cause. During the first burst of liberty, men of mean condition were exalted. Numberless impostors came abroad, and the very virtue of the lower classes often led them to prefer the men who railed the most at the corruptions of the government; as if the degree of violence with which a somewhat cen-

surable man or measure is attacked, were a sufficient manifestation of the virtue of the assailant. May we be permitted to warn our countrymen against this error? It is safer even to tolerate some evils, than to wage violent war against all administrations. There also is a better chance of our correcting the disorders which unhappily do exist, by being temperate in our language, mild and conciliating in our manners, and eminently loyal in our spirit, than by being forward to inflame the mob, and bitter and contemptuous towards the government.

It has afforded us very cordial satisfaction to witness the importance which has been attached, in many parts of the kingdom, to the question of the African Slave Trade. Many electors have so fully manifested their determination to countenance no friend of this traffic, that we trust its abolition will be accelerated by the calling of the new parliament. The triumph of this cause has been particularly remarkable in Liverpool, the chief, now almost the exclusive seat of the infamous commerce in question. Mr. Roscoe, an avowed enemy to its continuance, has been returned, to the exclusion of General Tarleton, its uniform advocate. Nor did he obtain this distinction by a trifling majority. The zeal of his friends, animated chiefly, we understand, by their entertaining, in common with him, an anxious wish to free their city from the guilt and infamy of the Slave Trade, has placed him at the head of the poll; the numbers being,

For Mr. Roscoe.....1157
For General Gascoyne 1138
For General Tarleton... 986

The result of this election we cannot but regard as a favourable prognostic of the general feeling on the subject of this traffic. In Yorkshire, this feeling was so strong, that Mr. Fawkes, the new candidate for that extensive and populous county, (containing near a million of inhabitants,) deemed it proper to state to his constituents, in a public advertisement, his sentiments on this subject, although he had previously declared his intention of going into parliament unshackled by any pledge. That declaration is honourable in the highest degree, not only to the person giving it, but to those for whose satisfaction it was given. "There are certain subjects," observed that gentleman, "upon which I shall not feel it any fetter to have publicly declared my decided opinion. Of these, the SLAVE TRADE is one of the foremost. It has ever had my deepest abhorrence; nor will I yield in strenuousness, however I might in efficacy, to the chief patron of its abolition, Mr. WILBERFORCE himself. No, gentlemen, should your suffrages place me in the distinguished station to which I aspire, you shall never have occasion on this topic to reproach the tardiness of your representative. I am not, therefore, violating the principle of my original declaration, when I here solemnly pledge myself to exert every effort in my power, both in and out of parliament, for the purpose of disburthening this nation of the sin of this abominable traffic." On the day of nomination, Mr. Fawkes renewed this solemn pledge, in terms, if possible, still more honourable to his feelings and principles. "He stood before that meeting," he said, "as an independent country gentleman, connected with no party, fettered by no pledge. He begged pardon; he had given one promise, from which he would never swerve, that of using his endeavour to tear from our statute book, that bloody page which authorized us to trample upon the first rights of our fellow-creatures, and to deal in human flesh."

We sincerely congratulate the friends of the oppressed African race, on the return of Mr. WILBERFORCE and Mr. FAWKES, as the representatives of the county of York.

At the final close of the poll for Westminster, the numbers stood as follow:

Sir Samuel Hood...5478
Mr. Sheridan.....4758
Mr. Paull 4481

At the final close of the poll for Middlesex, the numbers were:

Mr. Mellish..... ..3213
Mr. Byng 2304
Sir F. Burdett.....1197

In our next Number we propose to give a correct list of the new House of Commons.

DOMESTIC INTELLIGENCE.

AN order of council has been issued for renewing our commercial relations with the subjects of Prussia, and recalling the orders given for detaining their ships.

The Marquis of Douglas, the Earl of Cassilis, the Earl of Breadalbane, and Lord Gardner, have been created peers of the united kingdom.

Lord Hutchinson goes to the continent charged with a military mission of great importance.

OBITUARY.

THE RIGHT HON. CHARLES JAMES FOX.

We proceed in pursuance of the promise made in our number for September, to give some account of Mr. Fox.

He was the second son of Henry Fox, Lord Holland, by Lady G. C. Lennox. His father was a gay young man in the court of George the Second, and was introduced into parliament by Sir Robert Walpole, where he became one of the ablest opponents of the Grenvilles, and of Mr. Pitt, afterwards Lord Chatham. When Mr. Pitt came into power, Mr. Henry Fox retired to the subordinate, though lucrative situation of Pay Master General of the Forces, and on the accession of his present Majesty, he is said to have been the confidential adviser of Lord Bute. The accounts of his paymastership remained long unsettled, and he has been termed on that account a defaulter for unaccounted millions. He did not however embezzle public money, nor misapply it in any manner which was contrary either to law or to the general prevailing practice, though he profited to a great extent by the interest of it. He died in 1773.

Charles James Fox was born in 1749. He was sent at an early age to Westminster, and soon afterwards to Eton. He there took the lead in all sports and frolics, and was distinguished by his genius, his spirit, and his power of captivating the affections of his school-fellows. The governors of the school were proud of their pupil, and yet were subjected to vexation by his disposition to boyish mischief. From Eton he went to Oxford, where he was eminent in two things, not often united, dissipation and literature. At a very early period of life he was sent abroad, and though his excursion to the Continent was short, he almost wearied out, by his extravagance, even the fond liberality of his father. In 1768, though not yet of age, he took his seat in the House of Commons as member for the close borough of Midhurst. His first speeches were not on the side of popular opinions. He opposed the return of Mr. Wilkes for Middlesex. Sir George Savile having, in a debate on this subject in the year 1770, affirmed, that the house had betrayed the rights of the people, and having been called to order for the expression, Mr. Fox, in the first speech of his of which there is any record, remarked on the licentious language used by the opposition, and complained that the ancient decencies of debate appeared to be at an end. Burke spoke on the same side with Sir George Savile, dared the government to punish Sir George, declared that the people abhorred the ministry, and asked the speaker whether his chair did not tremble under him! How little can we judge of the line of conduct which the political adventurer will ultimately adopt by the disposition which he at first manifests! In most cases circumstances contribute much more than original temper to form the political character.

Mr. Fox was a Lord of the Admiralty, and then a Lord of the Treasury under Lord North. His dissipation at this time was extreme, his expence unbounded, his debts enormous. He differed on some questions from Lord North, particularly on that of the marriage act, as did also his father; and Mr. Fox, soon after his father's death, found himself excluded from his seat at the Board of Treasury. His patrimony was already consumed, and he was much addicted to the gaming table.

The differences with America were now the great subject of contention. On the one side were

Fox, Burke, Barre, and Dunning; on the other, Lord North, Thurlow, and Wedderburne. Burke was for a time the leading speaker of his party. He was oratorical and diffuse, large and comprehensive in his views, deep and philosophical; sound as to his general maxims, though liable to err in the application of them, in consequence both of his party feelings and of the warmth of his imagination. He delighted and surprised the house by the loftiness of his flights, the exuberance of his fancy, the variety of his learning, and the general felicity of his diction. He occasionally relieved the dullness of his details by lively and even ludicrous images, and often became grave, philosophical, and oracular on trite and ordinary subjects. Fox however, though at first only the pupil of Burke, soon began to display the more commanding powers. He was not only more loud and vehement; he was also more forcible in argument, and a more consummate master of the whole science of debate. While Lord Chatham in the House of Lords extolled the American congress, and declared that if he had been an American, he would have taken up arms against Great Britain, Fox employed in the House of Commons a language of equal boldness, and at the same time exercised a degree of talent in parliamentary warfare, which had been as yet unrivalled. He seemed almost equally qualified, either to perplex his adversary by his ingenuity, or to overawe him by his violence, or to overwhelm him with the torrent of his eloquent abuse. He was peculiarly successful in reply, never failing to take advantage of the contradictions and concessions of his adversaries, and to turn their own artillery against them. The difference between Fox and Burke was therefore extremely great. Burke abounded in historical allusion, and had something of the air of a sage delivering lectures on affairs of state. He loved to trace effects to their remote causes; he philosophized; he expatiated; he digressed. Fox, though accustomed equally to wander from the question, digressed only in order to touch on the various topics of popular complaint, and never failed vehemently to urge the main point. Burke displayed his genius, and illustrated his subject. Fox trampled down his enemy. His object at this time seemed to be not so much to censure the war as, by censuring the war, to degrade the ministry. He laboured both in and out of parliament to lower in the public estimation the general character of his adversaries. He charged the administration not only with perseverance in an unnatural and ruinous contest, but with the love of arbitrary power, with general weakness and incompetency, with duplicity and meanness, with the grossest ignorance and negligence, with an unprincipled extravagance in the application of the public money, and above all, with the political crime of carrying their measures by means of a corrupt influence in parliament. "The American war (said Mr. Fox) begets extraordinaries; extraordinaries beget loans; loans beget douceurs; and douceurs beget members of parliament; and members of parliament again beget all these things." "In some books a short marginal note supplies the place of a long explanation. Vide such a book. So it might be said in brief explanation of all the servility and submission of parliament, vide the loan. Why have the house followed the minister through all his contradictions? Vide the loan. Why do they still support him in the war? Vide the loan. Why do they stifle enquiry, prevent detection, and destroy responsibility? Vide the loan. This is a full answer to every thing."

Language of this kind obviously tended to bring both the ministry and the parliament into disrepute, and to excite ideas of the necessity of a reform in the constitution itself.

Facts however did not justify the charge in the extent, or nearly the extent, in which it was brought by Mr. Fox. Some of the loans of Lord North were undoubtedly improvident, but their extravagance was in a great degree owing to a combination among monied men, which that minister was not bold enough to break. The American war, though impolitic and unjustifiable, was popular in its origin. The national pride as well as avarice pleaded powerfully in favour of it. The ill success of our arms rendered it at length odious, and the people, as might naturally be expected, grew weary much sooner than the parliament, and the parliament somewhat sooner than the administration. The victory at length atchieved by Mr. Fox, proves that there was some virtue in parliament; and his subsequent coalition with Lord North may be considered as an abandonment, on his own part, of more than half the charges brought against that respectable, though lax, and sometimes misjudging minister.

A resolution declaring that the influence of the crown had increased, was increasing, and ought to be diminished, was moved by Mr. Dunning, and carried by a small majority. Earl Nugent, a Lord of the Treasury, having denied the existence, at least in his own case, of the undue influence which was complained of, and having called upon all those members who were placemen, to declare to the house their consciousness of this influence if they felt it, a call which would obviously be made in vain, Mr. Fox observed in the course of his speech that there were two causes which might prevent the perception of an object, either the want of light or the redundance of it. "We (said he) who sit on this side of the house discern the influence most clearly, but the noble Lord and those around him see nothing of it, because their eyes are overpowered by a too great flood of light. They are blinded by the brightness of those sunbeams which shine upon the ministerial benches; and hence it is that they profess themselves in total darkness." The House of Commons refused to follow up this vote by a practical measure, and Mr. Fox, whose usual policy it was to invite the house, in the first place, to agree to some general and not very controvertible proposition, directed the utmost severity of his censure against those individuals who, having on one day voted the existence of an evil, refused in a few days after to apply the proposed cure, and seceded from the standard of the opposition.

In about a year after this period, the American war having been condemned in Parliament, Mr. Fox became Secretary of State, his friend the Marquis of Rockingham, a man of good intentions but of moderate parts being the nominal head, and the Earl of Shelburne a member of the administration. Some acts contributing to reduce the influence of the crown, and to enforce œconomy, were passed under this ministry, and Mr. William Pitt gave signs of his future greatness, in a speech delivered on one of those occasions, for which he was complimented by his adversary Lord North, as a rising statesman. The economical reforms fell considerably short, both of the first professions of Mr, Burke, the mover of these measures, and of the expectations excited among the public *. The

* Mr. Burke, on the second reading of his Reform Bill, observed, that "he had omitted a regulation for supplying the royal household by contract, because the measure was generally unpopular. The regulations relative to Wales were abandoned, because they did not appear to please the people, who were taught by a faction to regard them with horror. The retrenchment in the ordnance he had postponed, if not renounced, because that department was filled by a nobleman whose patriotism and frugality would supersede the necessity of restraint. The Mint was not yet regulated, because the Directors of the Bank were unwilling to

hope of peace, which the country had been encouraged to entertain, was not realized under these new auspices, and the death of the Marquis of Rockingham, though Mr. Fox observed in the House of Commons, that even this stroke of Providence could not divide the remaining members of the administration, soon produced jealousies which ended in Mr. Fox's secession. Jealousies indeed, notwithstanding the above declaration, were afterwards admitted by Mr. Fox himself to have subsisted in considerable strength, antecedently to the decease of that nobleman. The Earl of Shelburne was now advanced to the situation of prime minister, and Mr. Pitt, at the age of twenty-three, was made Chancellor of the Exchequer. Peace with France, Spain, Holland, and America was effected by this ministry, and the event has proved that the terms were not such as to prevent the rapid improvement of the commerce and finances of the country, or to obstruct its general prosperity. Lord North, however, and Mr. Fox united in a vote, declaring the terms of the peace to be inadequate, and a coalition was formed between them. Through the union of the forces of these rival chiefs, who almost up to the day of the vote in question appeared to be determined enemies to each other, the peace was condemned by Parliament; the administration consequently resigned, and Lord North and Mr. Fox occupied the vacant places of Secretaries of State, the Duke of Portland becoming the nominal head of the ministry. This extraordinary coalition tended materially to lessen the general reputation of Parliament; and it would have cast, as we think, a very dark shade on the political character of Mr. Fox, even though every act of his succeeding life should have redounded only to his honour. It was affirmed in favour of the union, that parties at this time were much divided; that *some* union of men heretofore opposed was necessary; and that a combination of the heads of the two great parties was preferable to that connection, which might otherwise take place between the inferior members

To this argument it seems to us sufficient to reply, that Mr. Fox had, for many successive years, employed all the force of his talents in degrading the general character of the man whom he now selected to be his chief coadjutor; that he had professed himself afraid to trust himself in the same room with him; and that to form a coalition with this person was violently to contradict himself, and to insult the feelings of the nation. It tended at the same time to create an idea of the insincerity of public men, for which no benefit arising from the union was likely to compensate. Admitting, however, that the coalition between Lord North and Mr. Fox was proper, and even laudable; that it served to extinguish ancient feuds, and to give the united benefit of two superlatively good ministers to the country; still it must reflect back no small dishonour on the antecedent conduct of the parties. If these two statesmen were now so excellent, that the public interest imperiously demanded the aid of their united services; how happened it that during so many preceding years they saw no excellency in each other? How came it to pass, that these now so perfectly kindred minds had so uniformly differed? The American war, it was replied, a war now past, was the source of the difference. Facts

assume the execution of its duties. The offices of Treasurer and Comptroller of the Household were suffered to remain, because their possessors carried white wands, and their abolition would appear an encroachment on the splendour and dignity of the Crown. The Dutchies of Lancaster and Cornwall, it appeared by a subsequent explanation, were left unreformed, because the clamours which had been raised about Wales might extend to them also." Adolphus's History of England.

did not justify such an answer. A publication which at this time took place, entitled the Beauties of Fox, North, and Burke, exposed in the clearest manner the variety of the topics on which the parties had disagreed, and displayed the strength of their professed antipathy to each other. The recollection, indeed, of every one was sufficiently lively on the subject; and the coalition was generally contemplated as a measure now become convenient to the two leaders and their faithful followers, adopted with a view to the parliamentary strength to be acquired by it, tending to impose a ministry on the Crown, and indicating a remarkable degree of disregard for the moral feelings of the nation.

The only important measure which signalized the administration of Lord North and Mr. Fox, was Mr. Fox's India Bill, which transferred for a time, to persons who were named in it, the whole power and patronage of the India Company. It was objected to the bill, that it lodged in the hands of a particular political party, an influence which was highly dangerous and unconstitutional; an influence which, if added to that of the Crown, might render the Crown too powerful, and if opposed to it, might interfere with the legitimate authority of government, and create a new and most alarming imperium in imperio. The violence of the bill was also severely censured; it was said to assume a delinquency on the part of the India Company which was not proved, and to be an unwarrantable violation of their charter. Mr. Fox introduced the measure with great ability. He was powerfully opposed by Mr. Pitt, and also by Mr. Powys, a friend of Mr. Fox, who had condemned the coalition, and who ascribed this arbitrary bill to Lord North, his new colleague. "The voice," said he, "is Jacob's voice, but the hands are the hands of Esau." Mr. Burke exercised his usual oratory on this occasion, and gave the accustomed licence to his imagination. At the conclusion of a speech, in which he affirmed "that there was not an Asiatic sovereign with whom the East India Company had came into contact, whom they had not sold, not a single treaty ever made which they had not broken, not a prince or state that had ever put trust in the Company that was not utterly ruined." He added, "And now having done my duty to the bill, let me say a word to the author—I must say, then, that it will be a distinction honourable to the age, that the rescue of the greatest number of the human race that ever was so grievously oppressed, has fallen to the lot of one who has the enlargement to comprehend, the spirit to undertake, and the eloquence to support so great a measure of hazardous benevolence —He well knows what snares are about his path—but he has put to hazard his ease, his security, his interest, his power, even his darling popularity, for the benefit of a people whom he has never seen. I carry my mind to all the people, and all the names and descriptions that, relieved by this bill, will bless the labours of this Parliament, and the confidence which the best House of Commons" (a House of Commons called together, nevertheless, under the auspices of Lord North,) "has given to him who the best deserves it. There is not a tongue, a nation, or religion in India, which will not bless the presiding care and manly beneficence of this House, and of him who proposes to you this great work. Your names will never be separated before the throne of the Divine Goodness, in whatever language, or with whatever rites pardon is asked for sin, and reward for those who imitate the Godhead in his universal bounty to his creatures."

The bill passed the House of Commons by a great majority, but failed in the House of Lords. It was supposed that the peculiar detriment

which this bill threatened to the prerogative of the Crown, was suggested to the royal ear by a person out of administration, when the bill had made considerable progress; and that the royal influence was consequently exerted for the purpose of overthrowing it. The right of individual peers thus privately to advise the King was questioned by Mr. Fox and the ministerial party, and seems to have been asserted by some of their antagonists. The impropriety of resorting to that mode of throwing out the bill, which was said to have been adopted, was made the subject of a specific vote of the Lower House.

The India Bill having been lost in the House of Lords, Mr. Pitt, at the age only of twenty-four, became the head of a new administration, of which he was himself the principal support. He had now to exhibit in the House of Commons the singular spectacle of a prime minister proposing his measures in the face of a majority combined against him, and led on by a man not more powerful in debate than daring in respect to the measures by which he attempted to effect his purpose. Several resolutions were carried against the young minister. A threat was thrown out, that the Grant of Supplies and the Mutiny Bill would be suspended; and the House of Commons intimated by a vote, a strong opinion of the public injury which would result from its own dissolution. The majority against the minister was gradually reduced to one, and it now manifestly appeared that the talent, the genius, and the courage of Mr. Pitt were fully equal to the extraordinary occasion. He laboured first to conciliate the House, and addressed them in terms the most measured, prudent, and respectful. He then appeared willing to temporize; but when he was urged to prevent further measures against him, by giving some public and satisfactory assurance that no dissolution of Parliament should take place, he peremptorily and manfully replied, that "he never would compromise or bargain away the royal prerogative in the House of Commons."

The step so much deprecated was at length taken, and the issue of the new elections manifested the great unpopularity of the coalition. The various resolutions passed, with the view of impeding the dissolution, obviously could have no force in the judgment of the new House of Commons, and by marking the violence of the party, served only to justify that appeal which was made from a confederacy formed within the Parliament to the general judgment of the people.

(To be continued.)

The two following Communications have been sent to us by Correspondents whom we highly respect. We therefore insert them without hesitation.

ON the 19th of October died, at his Room in St. John's College, Cambridge, HENRY KIRK WHITE, aged 21. His death was occasioned by a fever, which, soon after its commencement, produced a suspension of his faculties, and terminated at length in a stupor from which he never recovered. He had scarcely resided a year in College, where he was pursuing his studies with the most flattering prospects, when it pleased God to remove him to a better world. The talents of this young man were of a very superior order, and such was the ardour of his soul in the pursuit of knowledge, that no difficulties or discouragements could for a moment induce him to relax his exertions. His attainments in every branch of his studies were such as might be expected from the indefatigable application of strong mental powers. Originally destined to the law, and compelled by his circumstances to enter upon a laborious department of that profession, his education was interrupted at a time when the native energies of the mind are most vigorous, and derive the greatest benefit from culture. Yet even in this situation, so unfavourable to literary pursuits, he cultivated his talents by a close application to study, devoting all his hours of leisure to his books, and abridging himself often of necessary recreation and sleep. From the

unceasing and intense exercise of his mind, his constitution then received a shock from which it never recovered. About the age of eighteen his mind was awakened to an anxious concern respecting his eternal state. From that period his studies were prosecuted, though not with less ardour, yet with different sentiments, and a far nobler ambition. He longed to devote himself to God in the work of the ministry, and by the kind assistance of some friends, who knew at once how to discover real worth, and to exert themselves on its behalf, he was placed under the tuition of the Rev. Mr. Granger, of Wintringham in Yorkshire. His progress in learning was here astonishing. It will scarcely be believed, that this extraordinary young man, who, when he commenced his preparation for College, could scarcely construe Virgil, and was barely acquainted with the elements of Greek, had, in the short space of a year, not only read the principal Latin and Greek Classics, but had also learned to compose in those languages with elegance. The exercises which he brought with him to College are now in the hands of his friends; and amongst them are some very promising productions in Greek and Latin verse.

At College his merit could not fail to be discovered and rewarded. From his tutor he received every friendly assistance, with the most encouraging assurances of future support. With additional motives to diligence, therefore, and with increased ardour, he devoted his whole time to the pursuit of learning; but his debilitated frame was unable to endure the exertion, and his constitution sunk under a disorder, which, if encountered by a robust habit of body, might have occasioned no serious consequences.

Few young persons have died so universally regretted. His acquaintance at College was extensive; and it may safely be affirmed, that he gained not only the respect and esteem, but the love of all who knew him. His attainments in learning were combined with such modesty, and adorned with manners so amiable and unassuming, that even those whose knowledge of him was slight could not fail to esteem his character; while they who most enjoyed his intimacy, and could best appreciate his worth, considered their acquaintance with him as a great privilege.—But the most shining part of his character was his piety. To fear God, and to keep his commandments, is, indeed, the whole of man in all situations, his whole honour and interest, as well as duty; but when religion forms the prominent feature of the youthful character, when it directs the application of rare talents, and is the governing principle of a young man's conduct, how is its native beauty heightened, and how powerfully is it recommended to the world! Such an example is that before us. In the distribution of his time, and in all his various employments, the glory of God appeared to be his great aim. Fully sensible that literary ambition was his besetting danger, he guarded against it with suitable vigilance. He frequently examined himself on this subject, recorded his failures, and prayed with humility and earnestness for strength to overcome the love of the world. Many little memorandums have been found amongst his papers, which bear testimony to the sincerity and constancy with which these religious exercises were conducted.

A few reflections on this event will, perhaps, not be deemed unseasonable. Had this young man lived, he would have been, in all probability, not only a most useful member of society in the immediate sphere of his labours, but an ornament of his country. Seldom has the career of a student been commenced under more flattering circumstances. The public are already in possession of a specimen of his poetical talents, in a little volume of poems which he published at the age of seventeen. Some of these pieces are distinguished by merit far beyond his years. What might not have been expected from a vigorous application of his talents, after he had passed some time at College, where the advantages of the student are so numerous and important! The hopes, indeed, of all who knew him were raised to a high pitch, while his friends and tutors especially contemplated his future success with delight: but all these expectations have been cut short in a moment! He is now removed from a scene of literary labour, to the bar of judgment; and happy is it for him that he was found doing the work of his God; and happy will it be for us if, impressed with a conviction of the vanity of all human pursuits, we also aspire after heavenly things, and prepare to meet our Judge.—"Watch and pray, for ye know neither the day nor the hour when the Son of Man cometh." ——— T.

October 4, died, at Stockport, in Cheshire, aged 64, Dr. Henry Richmond, son of the late Rev. Legh Richmond, formerly Rector of that parish, and for many years past a resident Physician in the city of Bath.

The following interesting particulars attended his death. He had for a conside-

rable time past been in the habit of deriving great profit and consolation from Bishop Horne's commentary on the Psalms of David. For some months he had been labouring under much asthmatic weakness, occasioned by water in the chest. A severe attack of the complaint had occurred about three weeks before; from which however he appeared to be gradually recovering, and had thoughts of returning home to Bath, in not many days after. On the morning of October 4, he came down stairs, and was occupied some time in arranging papers of business: he dined with the family, and immediately after desired Mrs. Richmond to go up stairs with him, and as usual, to read one of Horne's Psalms to him, adding, "let it be a short one." He stood by the window, whilst she sat upon a sopha, very near to him. She selected the twenty third Psalm, and while she was proceeding with that most beautiful and interesting portion of God's word, at the conclusion of the third verse, "he leadeth me in the paths of righteousness for his name's sake," he observed, "That name is Jesus, and I firmly believe there is none other name given whereby man can be saved." Mrs. R. then read on, "yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." "That is a comfort indeed to *me*," said he, and then immediately added, "do not read any more, my head is giddy"—he sunk down upon the sopha, and after two gentle struggles for breath, expired in the arms of his affectionate wife. On Sunday, October 11, the trying and interesting duty of paying a last tribute of affection and regard to the memory of a much loved and honoured Father, devolved on his son, the Rev. Legh Richmond, Rector of Turvey, in Bedfordshire, who preached a funeral sermon on the occasion at Stockport, from Psalm xxiii. 4; being the last words uttered in the hearing of the deceased, and to which he was permitted just to give a testimony of his heart's Amen, before he was suddenly called to pass through the valley of the shadow of death. There is abundant ground to believe that, "his God was with him, and that his rod and staff comforted him" in that solemn moment. May each reader of this circumstance be enabled experimentally to know, and thankfully to say, "The Lord is my Shepherd, I shall not want."—Psalm xxiii. 1.

ANSWERS TO CORRESPONDENTS.

We cannot give any promise to Sergius respecting the review of the work he mentions.

We assure the author of a paper *on dress* that we were very anxious to redeem the pledge which we gave him, and took some pains in correcting his paper with that view; but we judged it better, after mature consideration, not to insert it. Another paper on the same subject has since appeared, in which the subject is fully discussed. We admit that immodesty in dress is a fair subject of reprehension in such a work as the Christian Observer; but we are anxious not to transgress the bounds of modesty ourselves in reproving the deviations of others.

M. O.; Viator; and O. C. K. will appear.

An Impartial Observer; Mr. Frampton; R. L.; W. T.; J. S. C.; H. T.; and a paper *on reading the Scriptures* will be considered.

We apprehend that H. S. has nothing to do with the Bishop's conscience. If H. S. believes that in the Athanasian creed nothing is contained that is contrary to the word of God, he may subscribe without a previous resolution of the queries he has sent. A man may think it unadvisable that damnatory clauses should be added to a human composition, while he firmly asserts every article contained in it.

The communication of An Observer is well meant; but it would suit a Newspaper better than our work.

Rusticus has solved his own difficulty.

Ignoties will be attended to.

P. Th. has come to hand.

A reply has been sent to Academicus by post.

We are much obliged to X. Y. Z. for his friendly admonitions. We were fully aware of the invidious light in which our labours are viewed in certain quarters: but still we do not think that that circumstance ought to weigh with us in continuing to make large sacrifices for the sake of retaining a churlish and reluctant support. The grounds of the measure to which he objects, will be more fully stated in our next number.